THE CHURCHMAN.

VOLUME XIV.—No. 28. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. WHOLE NUMBER 704.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK: SATURDAY, SEPTEMBER 14, 1844. BY JAMES A. SPARKS, 161 FULTON-ST. {Terms—$3 00 per annum—in advance.

For the Churchman.

The Adite Inscription.

ἐν πέτραις ἐγγλυφῆναι. Ιωβ κεφ. 19. 24.

Their names are graven on the rock,
Those men of olden time—
And legible the characters,
Uninjured and sublime.

Where Babel stands a ruin now
A lone hand's fingers came,
And traced a haughty monarch's doom
In mystic lines of flame.

The lone hand wrote—and passed—
The mystic scroll remained—
The monarch quail'd—the prophet read—
Day dawned on throne bloodstained!

But ages ere Belshazzar's doom
Was written on the wall,
The Arab rock strange record bore,
Prophetic of earth's fall!

And in these latter days revealed,
It seems as once again,
The hand comes forth from God and writes,
This wild, yet pleasing strain.

"Luxurious living, long we dwelt,
In these Zenanas wide,
Our lot from care and woe exempt—
—Rolls in the angry tide."

"The swelling surge our castle shakes—
The rocky fountains flow—
With murm'ring fall the waters come—
The lofty palms lie low!"

"The dry dates in our valley grew,
Our keepers planted there,
And near the dates ground sowed by them,
The arid rice sprung fair."

"We hunted the young mountain goats,
The young goats and the hares,
And from the stream the fishes drew,
Beguiled with artful snares."

With slow proud gait, in pomp, we walked,
In silk vests needle wrought,
In grass green robes of chequered silk,
From looms of Ada brought.

And over us ruled mighty kings,
From baseness far removed—
Chastisers stern of wicked men
Who reprobates reproved.

"*Primeval truths by Heber taught,*
For us they noted down,
They wrote them in a sacred book,
Judgments of good renown."

"*And we in miracles believe,*
The rising from the dead,
Believe that life shall visit us,
Laid in our narrow bed!"

"The robbers came with violence,—
Our generous youths rode forth—
Forth rode we with sharp pointed spears
To strike them to the earth."

"Proud champions of our kindred dear,
Our families and wives,
Onward to war we bravely rushed,
To save them with our lives."

"And valiantly and well we fought,
Through all that fearful day,
And wildly each proud courser dashed,
Dun color'd and bright bay."

"We pierced them with our shining swords,
Pursued them like the wind,
And charging home to earth we crushed,
This refuse of mankind."

"This Song of triumph, Dzerahb wrote,
From right to left engraved,
And marked with points each flowing verse,
Telling of Ada saved."

"But Aws, the Bene Ac, was he
Who led our tribe to fight,
Transpierced the foe and covered them
With blackest shades of night."

Proud sceptic! from the rocks go learn
To tremble and be wise,
Learn that a solemn hour will come
When all the dead shall rise.

And then when earth's foundations reel
Shall Adite warriors stand,
Afar from all the faithless crew,
And at the Lord's right hand.

Bristol, Conn. J. H. H.

The Holy of Holies seen through the Sanctuary.

A Sermon,

Preached in the Church of All Souls, St. Mary-Le-Bone, the First Sunday after Trinity, 9th June, 1844. Being the day appointed by the Lord Bishop of London for a General Devotion of the Offertory within his Lordship's Diocese to the increase of Churches in the Metropolis. By the Rev. Samuel Farmar Jarvis, D.D. LL.D., *a Presbyter of the Reformed Catholic Church in the United States of America. Published by request.* London: W. J. Cleaver, Baker street, Portman Square. Francis and John Rivington, St. Paul's Church-yard and Waterloo Place; and James Burns, Portman street. 1844.

Heb. x. 24, 25.

"Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is."

The Holy Ghost spake by the mouths of the Apostles, controling and exciting their thoughts, but not overpowering their peculiar modes of expression. And hence it is lawful for us, my brethren, to speak of the *style* of the sacred writers; and it often becomes important, for the clear understanding of Holy Scripture, to mark the peculiar character of each mind, independent of that inspiration which makes all that the writer says infallible. The subjects of which St. Paul treats are, in general, most profound and mysterious. No one ever thought more deeply, or reasoned more closely, or brought to his argument a more extended or diversified knowledge of the previous revelations of God's will to men. And hence it is, as St. Peter says, that in his writings there are many things hard to be understood, which the unlearned and the unstable wrest, as they do also the other Scriptures, to their own destruction.

History exhibits most melancholy proofs of this wresting, by which the Church has been rent and disfigured; but the whole evil proceeds from a neglect of those *practical* safeguards which, as from an intuitive sense of the danger, the clear-sighted Apostle hath thrown around every doctrine. How, for example, could the frightful Antinomian heresies have existed, if the last five chapters of the epistle to the Romans, or the last three chapters of the epistle to the Ephesians, had been made the rule of men's lives. And, in like manner, how could the consoling doctrine of Christ's universal atonement have been wrested to the support of the same heresies, if due attention had been paid to the words of the text, and to the subsequent exhortations and arguments from the tenth to the thirteenth chapters of the epistle to the Hebrews?

In this epistle the design of the Apostle was to convince his countrymen of the great dignity of the Son of God, in his threefold character, as prophet, priest, and king, and more especially to show that all their own sacred rites were designed to foreshadow what he, and he alone, was able to effect; that the priesthood of Aaron and his sons, the victims they offered, and the atonement they effected, were only the representatives of the one great atonement for the sins of the whole world, which Christ Jesus, actively as priest, and passively as victim, was afterwards to make; and that, by the one event of his death upon the Cross, such change had been wrought that men need no longer fear to approach the presence of God. He taught them, that the Holy of Holies in the earthly Temple represented the abode of the Most High in the Temple made without hands, eternal in the heavens; that the veil which hid it from their sight, and forbade their approach, was rent at the crucifixion, to show that "when," in the sublime language of the Church, "Christ had overcome the sharpness of death, he opened the kingdom of heaven to all believers." And having, in this manner, arrived at the great consummation of his doctrine, that when our Lord expired on the Cross the sins of the whole world, from the fall of Adam to the consummation of all things, were remitted, and consequently that there is no more offering for sin, he then proceeds to guard this precious and comforting doctrine from abuse, by an exhortation to practical godliness. "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh; and having an High Priest over the house of God, let us draw near with a true heart, in full assurance of faith."

Now the whole imagery in this passage is confined within the bounds of the Temple, and ought never to be separated from it. Until the death of Christ, the Holy of Holies, the type of Heaven, was veiled from mortals. It is now for ever laid open, the veil being rent. Christ Jesus hath renewed for us the way through his flesh; and we have an High Priest over the House of God, which means, in the language of St. Paul, the Christian Church. Seated for ever in the true Holy of Holies, He intercedes for all who come unto God by him; and though He does not, like the Jewish high priest, return in person to bless his people, He hath sent the Comforter, which is the Holy Ghost, to abide with his Church to the end of time, as the ever-present source from which "all holy desires, all good counsels, and all just works," can alone proceed. Though invisible to us, this divine Comforter is ever operative; and the appointed channels of his grace are the institutions established by Christ, to be for ever continued in his Church, until he shall come in his glory to judge the world. To the eye of faith, therefore, heaven is now for ever laid open and visible; but visible, be it carefully observed and remembered, only from the earthly sanctuary.

In our reliance upon Christ for salvation, we are not to be passive, as is the tendency of our corrupt nature; nor sinful, as we are constantly tempted to be by the spirit of evil, through the lusts of the flesh; but we are commanded to do something on our part,—something which contains in itself no moral value, lest we should be puffed up into a fond conceit of our own self-sufficiency. We are commanded to draw near. As Christ said to the sick of the palsy who was unable to move by his own strength, "Arise, take up thy bed and walk," so now he says to us, "Draw near." The moment we attempt it, He gives us strength. We are to draw near with a true heart, and with full assurance of faith—with sincere affections, and a full belief that what God hath promised he will surely keep and perform. If, when we read His Word, we believe that Christ, by his death, hath remitted the sins of the whole world, and consequently our own; and that if we have boldness, we may enter into the sanctuary by the blood of Jesus, and be saved,—shall we not enter into that sanctuary by the blood of Jesus? And how are we thus to enter? The Apostle replies by an allusion to the outward and visible sign, and the inward and spiritual grace, of baptism. "Let us draw near," he says, "with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, [which is the inward and spiritual grace,] and our bodies washed with pure water," which is the outward and visible sign. But is baptism, it may be asked, alone sufficient? No, answers the Apostle; for "he is not a Christian which is one outwardly," any more than "he was a Jew who was one outwardly." Baptism, as well as circumcision, must be of the heart. Nay, what is more, our hearts may be sprinkled from an evil conscience by the blood of Jesus in baptism, and yet may become afterwards so defiled, as to lose the grace of baptism. Hence the Apostle adds, "Let us hold fast the profession of our faith without wavering;" that profession, namely, which St. Peter calls "the answer of a good conscience" in our baptism. And then follow the words of the text, "And let us consider one another to provoke unto love and to good works, not forsaking the assembling of ourselves together, as the manner of some is." All the duties of Christianity are social. "Iron," saith Solomon, "sharpeneth iron; so a man sharpeneth the countenance of his friend." It is the influence and encouragement which we all feel, when assembled together to promote any great object in which our hearts are interested. And hence the Apostle, after speaking of this sharpening each other's love and good works, adds immediately, "not forsaking the assembling of ourselves together," because the excitement of holy desires and good actions is the almost necessary effect of being joined together in public worship.

Even our faint and cold experience upon earth teaches us how it warms our religious affections, when we unite our voices in choral symphonies; and we read of the heavenly Church that with harps and golden vials full of odours, which are the prayers of the saints, they fall down before the Lamb, and praise him who was slain and had redeemed them to God by his blood, out of every kindred and tongue, and people, and nation." It is, therefore, the continual celebration of public worship, the bringing men together to adore and bless the sacred name of God, to supplicate for the supply of our common wants, to intercede for each other's welfare, and, above all, to partake in one holy communion of that body and blood to which we owe all our countless blessings,—it is such an assembling of ourselves together, my brethren, which excites by a holy emulation to love and to good works. The Apostle appeals to the faith of the saints under the old covenant, as an incentive to Christians under the new; and any one who will carefully and devoutly meditate on the remainder of this epistle, will see that St. Paul exhorts us to all the duties of the Christian life, in obedience to the rulers of the Church, whose faith we are required to follow, considering Him who is the end of their conversation, and not to be carried about with divers and strange doctrines, but to have our hearts established with grace, offering the sacrifice of praise to God continually, and forgetting not to do good and to communicate. These are the duties to which the Apostle requires us to exhort one another daily,—because that death and judgment are approaching,—because of the peril of counting the blood of the covenant wherewith we have been sanctified an unholy thing,—because that in drawing back, we draw back unto perdition, while perseverance in the Christian life, as the effect of faith, shall be blessed to the saving of our precious and immortal souls.

So far then is St. Paul from teaching that the one sacrifice on the Cross obtains for us the remission of sin without the performance of duties on our part, that he has taken especial pains to guard his doctrine from any such wresting; and the whole tenor of the epistle to the Hebrews requires us to enter into the Holy Catholic Church by the blood of Jesus, which is personally applied to us in baptism for the remission of our sins, and then to hold fast this profession of our faith without wavering, being constant in our attendance on the worship of the sanctuary, and thus exciting each other to love and to good works.

And now, my brethren, having thus seen how much the Apostle means when he exhorts us to show our full assurance of faith, by drawing near to God in his sanctuary, and when he warns us not to forsake the assembling of ourselves together, as the manner of some is, let us at once ask ourselves the fearful question, how many there are in London who are totally unconscious of a Saviour's mercies, who are dead in trespasses and sins, who never think of assembling themselves together in God's church, and who, though *they* know it not, are rapidly advancing towards that fiery indignation which will inevitably devour the adversaries. I ask you to consider whether something should not be done, and how much you yourselves ought to do, to extend the blessings of the Christian religion, by the labors of the Christian Ministry, and the blessings of a Christian education, to thousands and hundreds of thousands, who are bone of your bone, and flesh of your flesh, and who are at this moment sitting in the valley of the shadow of death.

It is with no little satisfaction that I stand here this day, belonging, as far as earthly governments are concerned, to another nation; but, as far as our religion is concerned, bound to you, my dear brethren, as a priest of God's Holy Catholic Church, with all the bands of Christian love and unity. I come not here to detect or censure defects. Alas! there has been too much of that bitter spirit of this world on both sides of the Atlantic. Go where we will, we shall find evil blended with good. The reform of one abuse often creates another; and it is by the balancing of evil and good in the scales of Almighty power and wisdom, that the great attributes of the Godhead will finally be made known to the adoring and awe-stricken Universe. I am here, then, I repeat it, disinterested and dispassionate as regards all things earthly, but most interested and most earnest as a Christian, to plead in behalf of multitudes in this vast metropolis who are destitute of the means of grace and the hopes of glory.

And in doing so, I purpose, my brethren, to consider as briefly as possible, and as far as my own imperfect knowledge will permit, the causes of this deplorable destitution, in order that we may see the more clearly what practical remedies can be found for it, and consequently what are the duties and responsibilities of those who hear me.

I call your attention, in the first place, to the acknowledged character of the English reformation. The venerable martyrs, who sealed with their blood their testimony against papal tyranny and corruption, had never the least idea of separating from the Catholic Church; nor did they so, as regarded the ministry or the doctrines and worship of the Church. But there were many abuses introduced, proceeding from secular power, for which they were not responsible. Among these may be mentioned the sacrilegious spoliation of the Church, which shifted from clerical to lay hands that which had been given for religious charities. It swelled the coffers of rapacious courtiers, but deprived the poor of a kind protector and friend. The Church was proverbially the most indulgent of landlords, and the union between the clergy and their tenants produced a kindly spirit, which, if properly directed, would have bettered the condition of both. I am far from advocating monastic establishments;* but the number of bishops and clergy might have been increased. The poor-laws grew out of this spoliation; and alms-giving, separated from religious motives, converted what had been a religious, into a political organization. This was the first step towards the alienation of the poor from the Church; but as long as the rulers of the land were Churchmen, the evil was not so sensibly felt as at a subsequent period.

The second cause of present evils was the formation of sects. Both *heresies* and *schisms* are ranked by St. Paul among the works of the flesh, and are classed by him with Idolatry and all the violations of the moral law. They are contrary therefore to the very first principles of Catholic unity.† The Pope began this schism by the excommunication of Queen Elizabeth and all her loyal subjects, and by sending emissaries into the kingdom to foment divisions.

Unhappily the Puritans lent their aid to papal craft and subtlety; and thus, much about the same time, two opposite sects were formed; the popish recusants on the one hand ceasing to attend in the parish churches, and to receive the communion at the hands of their rightful clergy; and the Puritans, on the other, forming separate assemblies under their self-appointed teachers. The weak reign of James the First led to the bloody catastrophe under his successor, by which the Church was for a time laid prostrate; and the ruinous consequences of that event are so faithfully enumerated by one of the Puritan writers of that period that I must state them to you in his own words. After saying that there sprang up in England, in the space of four years, [an hundred and seventy-six,] heretical and blasphemous tenets, he proceeds as follows: "Things every day grow worse and worse. You can hardly imagine them so bad as they are. No kind of blasphemy, heresy, disorder and confusion, but it is found among us or coming in upon us. For we, instead of reformation, are grown from one extreme to another, fallen from Scylla to Charibdis; from popish innovations, superstitions, and prelatical tyranny, to damnable heresies, horrid blasphemies, libertinism, and fearful anarchy. Our evils are not removed and cured, but only changed." And again,—"You have broken down the images of the Trinity, Virgin Mary, Christ, and Apostles; and we have those who overthrow the doctrine of the Trinity, oppose the divinity of Christ, speak evil of the Virgin Mary, and slight the Apostles. You have cast out the bishops and their officers, and we have many that cast down to the ground all ministers in all the reformed Churches. You have cast out ceremonies in the sacraments; as the *cross* in baptism, *kneeling* at the Lord's supper; and we have many who cast out the *sacraments* of baptism and the Lord's supper. You have put down saints' days, and we have many who make nothing at all of the Lord's day and fast days. You have taken away the superfluous excessive maintenance of bishops and deans, and we have many that take away and cry down the necessary maintenance of ministers. These sectaries have been growing upon us ever since the first year of your sitting, [the sitting of the Long Parliament,] and have every year increased more and more."‡

Such was the confessed state of things during the great rebellion; but, in opposition to the gloomy hypocrisy of that period, the restoration of Charles the Second brought in a flood of licentiousness; and the profligacy of the court, and the subsequent conviction of the monarch as a concealed papist, and an ignoble pensioner of France, checked the proper reaction of loyalty and religious principle, forced good men to continue in the ranks of dissent, and by the power of association created the idea that godliness was inconsistent with conformity.

But without dwelling longer on the disastrous struggles in Great Britain and Ireland, from the accession of the first to the abdication of the second James, let me ask your attention to the consequences of the Revolution of 1688, by which a foreigner, brought up in habits and modes of belief entirely alien from those of the Church of England, became your monarch. Popery was driven out in the person of one king, that Calvinism might be introduced in the person of another.§ Till that period, the political constitution of the kingdom was strictly allied to the Church. The great Catholic principle of unity, notwithstanding the defects to which I have alluded, had been maintained; and although the good sense of the nation had gradually learned to abhor religious persecution, which, be it ever remembered, was imported, like many other evils, from the Church of Rome, yet no legal sanction was as yet given to dissent. But the ejection of the non-juring bishops from their sees, and the intrusion of others, merely on account of political opinions, was a usurpation of power entirely at variance with Catholic principles. The parliament undertook to do that which even the pope, in the greatest plenitude of his power, could not lawfully do;‖ for, according to canon law, no bishop could be deposed for any other cause than heretical pravity or moral crime. It was still worse in Scotland; for not only were the bishops deposed, but in opposition to the whole current of Catholic faith and practice, "from the Apostles' time," a ministry, not of divine appointment, were with their adherents, made the political Church of the land. Great Britain now presented the strange anomaly that what was orthodoxy on the south of the Tweed, was declared by Act of Parliament to be heterodoxy on the north. This was a fatal surrender of fixed and established religious principle, to a false and ever-varying political expediency. It loosened the hold which religion had on the minds of statesmen. It taught all orders of men, except the few who, following the Anglican reformers, had *diligently read* Holy Scripture and ancient authors, to consider the Church as a mere human institution, to separate the Bible from "the Church of the living God, the pillar and ground of the truth," to make every individual his own solitary expositor, to multiply sects and parties, to elevate human over divine law, and, in a word, to take away every motive for attachment to the Church of England, excepting that it was by law established. We, my brethren, have lived to see some of the most pious and exemplary members of the political kirk of Scotland rejecting as an intolerable evil the boon thus given them; but the mischief was done, and it has brought with it a train of evils which can scarcely be enumerated. If Presbyterianism was to be established in Scotland from political motives, or because the people loved to have it so, it would be hard to say why Romanism, or any other sect opposed to the Catholic faith, should not be established by law wherever its adherents were the most numerous, and political advantages might be gained by the surrender of religious consistency. Hence it was, that when the Canadas were conquered, it was thought expedient to support *there* the Roman Catholic faith. This act of the then British government was alleged as one of the justifying causes of the American Revolution;* and it paved the way for all the agitations by which Ireland has ever since been convulsed. Nay, the mischievous tendency of this fatal system has gone farther Indifference to religious truth has engendered a practical infidelity; and to show how men act who judge as politicians and not as Christians, I may point to the shores of India, to the protection of Pagan superstition and idolatry,† and to the tardy introduction of any maintenance for the Christian faith among the foreign dependencies of this mighty empire.

Connected with the causes I have mentioned, there is another occasioned by local circumstances. I allude to the dense population of the manufacturing districts, and especially to the extension of the metropolis. That part of London where the parish churches were originally built, has, by the progress of commercial prosperity, been turned into one vast warehouse. The parishioners have become non-resident, and the increased value of property in what were originally the suburbs of London, has crowded the poor together in masses, where the churches were originally few. These facts are too well known by you to require from me any other than a passing notice; but they are sufficient to account both for the progress of dissent, and for the entire neglect of all public worship. To create a new parish, or to build a new church, required, a few years ago, a special act of parliament,—expensive in preparation, difficult in progress, uncertain in event. To create a new dissenting chapel required only a shilling license, and might be built and occupied while the act of parliament was working its weary and toilsome way.‡ Thus many among the religious poor, without any real tendency to dissent, attended these chapels simply because they had nowhere else to attend. But, in general, the poor went nowhere. No means were taken to enlarge the number of clergy, or to increase the number of services. The Church of England seemed in danger of being degraded into a mere sect, differing from the smaller sects around her only by the dubious privilege of being a political establishment.

Such, my brethren, appeared to be the condition of the Church, when he who now addresses you first landed on the shores of England in the autumn of 1827; and then, in consequence of residing in a family belonging to this parish, became a worshipper within these walls. By a mistaken policy, though consistent enough with the state of things I have been describing, the bishops and clergy of the United States of America, were not allowed to preach, or to perform any sacerdotal act in the churches of England. A dissenting minister, coming from America, could be received and even settled in any of the dissenting chapels; and by the unabrogated remains of Catholic law, a Roman priest, of whatever nation he might be, coming to England, and renouncing the errors of Popery, might be identified with the priesthood, and admitted to the preferments of the Church of England, while a clergyman, deriving his orders by succession from the bishops of your own country, could not be recognized, even so much as to preach, or administer the sacraments. I mention this merely to show the uncatholic spirit which had been the legitimate and almost inevitable consequence of the revolution of 1688. It continued after I left England, and produced that disastrous line of policy, by which the doors of Parliament were thrown open to Romanists on the one hand, and to Protestant dissenters and persons of no religious belief on the other, while that Parliament was still the only legislative body by which the affairs of the Church could be regulated. Its enemies were thus allowed to become its law-givers. I well remember, for I was present and saw it with my own eyes, the illumination of the English College at Rome in 1829, and the general joy felt there at what was called Catholic emancipation. The destruction of the Irish bishoprics soon followed, and from that time to this, the great object of the repealers—the total ruin of the Church in Ireland—has been pursued with untiring and scarcely disguised effort. The struggle of the seventeenth century is now renewed, with this difference,—that the Puritans were *then* helped by the Papists to destroy the Church of England, and the Papists are *now* helped by dissenters and the favorers of dissent to destroy the Church in Ireland.

But under the divine government, from the extremity of ill often spring the sources of good. And so it has been with the suffering Church of England. The exultation of her enemies, the combination of irreligious and worldly-minded politicians with sectarians of every sort to pull down the already shattered outworks by which she was defended, unsealed the eyelids of her sleeping sons, and roused them to exertion. They became aware of the impending danger, and an earnest and vigorous reaction was begun. They perceived that by the gradual operation of the system introduced in 1688, the discipline of the Church had been relaxed,—her Catholic principles lost sight of,—her hold upon the affections of the people weakened. They perceived that parliament could no longer be regarded as her representative,—that she was in a great measure detached from the state,—that it was better for the state not to legislate at all, than to legislate in a way which required an abandonment of her principles. They felt that if the Church was to be saved, she must, as a Church, regain the position she had lost. They felt that as her true friends they must place her where she was at the brightest period of the reformation—a pure branch of the Catholic Church, allied with the State, but not oppressed nor enslaved by it.

The movement, therefore, which has taken place, is not, as its enemies have asserted, that of a few cloistered ascetics, nor has it, as some alarmists have endeavored to prove, anything to do with a return to Popery. No. It is more extended—deeper—firmer—purer—holier. It is the energy of the most exalted, most pious, most intelligent, most disinterested, most devoted sons of the Church of England—knit together as a band of brothers—bound by the most sacred of all ties, to reseat their holy mother where she once was—to exchange the garments of her humiliation and woe for those of gladness and beauty—to bring back to her that reverence and affection which ought never to have deserted her—to make all Englishmen feel that they are her children,—and, as men derive all mercies temporal and spiritual from Christ Jesus, so to make all these mercies flow as much as possible through her hands, as the divinely appointed, and therefore most proper channel.

At the Reformation, it was the design of her holy martyrs, her Cranmers and her Ridleys—a design, as I have already said, sealed with their blood—to remove the corruptions of the mediæval ages, to restore the doctrines and the discipline of the primitive Church, to turn masses into communions, to extend the knowledge of the Scriptures and the practice of holiness. The same design exists now. Look at the first Prayer-book of Edward VI., the genuine work of the reformers, uninjured, as the second book was, by concessions to foreigners, in the vain hope of inducing them to make it the Prayer-book of the reformed congregations in Germany, France, and Switzerland:—look, I repeat it, at this book, and you will see in substance all that Archbishop Laud and his martyred master attempted afterwards to establish in Scotland, all that Ken and Nelson, and a host of other worthies, sought to retain, and all that the most zealous friends of the Church would wish at the present day to restore. Where, then, I would be glad to know, is there any sign of recurrence to Popery, when it is asked only to restore what Cranmer and Ridley died to maintain? There may be a few who, smitten with the love of unity, and yearning for its restoration in the Christian Church, may be disposed to look with too much indulgence on those who are obedient to the see of Rome; but a little practical knowledge of Popery, such as I have had during a residence of six years in Italy, would soon cure them of that delusion. The good sense of the Church of England, I am persuaded, will never part with the advantages secured by the Reformation. If there should ever be a union of the scattered fragments of Christ's fold, (which God of his mercy grant!) the principles of the English Reformation alone are those in which all Christians can ultimately unite. Let those principles be fully restored, and England will exhibit to the Christian world a pattern of Catholic unity.

Such are the impressions made now upon my mind after a renewed residence for a few months in this metropolis. Though I have attended many of the principal churches, I have seen no instance of deviation from the English ritual; but I have seen with pleasure the renewal of daily morning and evening worship, and the primitive practice of Communion on all Sundays and festivals. I have witnessed with pleasure the renewal of the Offertory, because it is the Scriptural and primitive method of giving our alms and oblations.* If the whole nation were Churchmen, and if every Christian were to obey the apostolic injunction, by putting into God's treasury on every Lord's day, in proportion as God had prospered him during the preceding week, that is, in proportion to his weekly income, making a conscience of so doing, there would be little or no occasion for any other collections. There would be no necessity for poor-laws. The Church would provide for the poor in things temporal as well as spiritual, and in a way which would guard effectually against abuses. Her presbyters and deacons would be the messengers of mercy sent every where into the meanest abodes of poverty, carrying with them the holy consolations of the gospel. Those delightful affections of the soul which Christian love always produces, would bring the poor from their hiding places to the sanctuary of God's Church. We should behold them low on their knees in prayer. We should see them at the altar receiving the bread of life. We should see them bringing their children to the font. We should see godfathers and godmothers doing their duty. We should see their god-children, under the catechetical instruction of the Church, trained up in the ways of peace and godliness, and thus prepared to more than fill the places of their natural parents, so that successive generations may, more and more abundantly, teach *their* children the same. Experience will prove to you, that as your Churches fill, your prisons will be emptied. You had better, therefore, build churches than gaols. What benevolent Christian will not desire to see the British nation, high and low, rich and poor, one with another all prostrate before God, and worshipping Him who is a Spirit, in spirit and in truth.

---

* So far from this is the author, that he thinks the jurisdiction of mitred abbots was one of those infringements upon apostolic Episcopacy, by which the Papal See sought to elevate itself at the expense of the Episcopate. It was giving to presbyters the power of bishops; and in the end led to Presbyterianism. How much better would it have been if, instead of a *mitred abbot*, there had been a *bishop* of Westminster! A suffragan of Westminster, as we all know, was consecrated at the Reformation, but the appointment was afterwards discontinued.

† Gal. v. 14-21, compared with 1 Cor. i. 10, 11, iii. 3, &c.; xii. 12-25; and Eph. iv. 1-14.

‡ Edwards' *Gangræna*, Lond. 1646, 4to, Epistle Dedicatory to the Lords and Commons, &c.

§ It is not intended here to consider or to state what were the private opinions of William III. That the House of Orange, in the semi-political and religious struggle which took place in Holland, was the great promoter of Calvinism or Gomarism, in opposition to Grotius, Barneveld, and other heads of the Arminian party, who were the political adversaries of that House, is a matter of history, concerning which there can be no doubt. The Synod of Dort was protected by the princess of Nassau, to strengthen their own power. At that Synod English divines were present; but of this the Church of England was guiltless. It was one of the weak and vain acts for which the pedant monarch was alone responsible; and it deserves the serious consideration of the English reader, how far by this act James prepared the way for the destruction of his own family.

‖ I add *lawfully*, because the Pope, in imitation of the Parliament, did in fact grossly violate canon law in his Concordat with the First Consul, by consenting to deprive of their sees the aged and virtuous French bishops who had taken refuge in England from the proscriptions and massacres of the Jacobins. Like the Roman Triumvirate, Pius VII and Bonaparte mutually sacrificed their friends; the one giving up the ancient bishops, whose only crime was that they favored legitimacy and monarchy; the other sacrificing, among others, the virtuous Gregoire, because he was a republican, a Jansenist, and a constitutional bishop. The author is obliged to write only from memory, but he thinks a curious parallel might be run between the history of the *non-jurors* in England, and that of *la petite Eglise* in France. If he mistakes not, the validity of the principle in the canon law of which he speaks, was afterwards recognized both by the Pope and the French government in the case of Cardinal Fesch. Though a political exile as a member of the Bonaparte family, he continued till his death, Archbishop of Lyons; the see being administered by a bishop in partibus, and a portion of the revenues going to the support of the canonical archbishop.

* The author here refers to the seventh grievance in the Declaration of Independence, "for abolishing the free system of English laws in a neighboring province, establishing therein an arbitrary government, and enlarging its boundaries, so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies." Any one who is acquainted with the secret history of the times between the 10th of February 1763, when the cession of the Canadas was made, and the 4th of July 1776, when the Declaration of Independence was signed, knows full well that the descendants of the Puritans understood by these expressions what is here stated. The Toleration Act of William and Mary allowed to all the Protestant Dissenters, except Unitarians, as free an exercise of their religion as if they had been of the Church of England, while the civil disabilities of the Romanists continued in full force. This one-sided indulgence was very palatable to the New Englanders; but they did not relish the toleration of Popery; and as the greater part sincerely believed, and those who knew better *affected* to believe, that Popery and prelacy, the missal and the Prayer-book, canon law and feudal law, were one and the same, they considered the toleration of Popery in Canada as a fit instrument for introducing Episcopacy into the New England colonies. *Hinc illæ lachrymæ.*

† See a well-written pamphlet by J. M. Strachan, Esq., entitled, "Juggernaut, its present state under British patronage and support," &c. London, Hatchard and Son, 1843, pp. 45.

‡ Not only were the Dissenters exalted and the Church degraded by this shilling license, but the bishops were subjected to the humiliating office of giving the license under their own authority. Whether it was so intended, the author knows not, but there never was a cooler act of contempt for the Episcopal office than to oblige it thus to give its assent to the promulgation of heresy and schism.

* 1 Cor. xvi. 1, 2; 2 Cor. viii. 1-6. Our translation of 1 Cor. xvi. 2, is, "Let every one of you lay by him in store;" but the original Greek word refers to the practice at the Sunday offertory of putting into what St. Cyprian somewhere calls the corban, or public treasury of the Church. "Recondens," says Hardy, in his edition of the New Testament, i. e. In ærarium publicum quisque per se conferat, absque pompa, pro uniuscujusque facultate." London, 1768, vol. ii., p. 140.

But to effect this, *there must be more churches and more clergymen*, more schools and more schoolmasters and mistresses; and I stand before you this day to ask you to put the oblations of a free heart, according as God hath prospered you, into the offertory which will now be made for the increase of the metropolitan churches. The Bishop's letter has shown how much needs to be done. More than 200,000 souls are yet to be provided for; and it has been estimated that every pound given will provide for one,*

By the mercies of God then, by the unexampled prosperity of your nation, by all that you hold most dear, let me exhort you to give the blessings of public worship which you yourselves enjoy, to your destitute brethren. Let all hearts be united in this holy cause. Act not as politicians, but as Christians; not as members of an earthly kingdom, but as of that city whose builder and maker is God.

Communications.

For the Churchman.

A Sea-Piece.

FELLOW-VOYAGER! lean with me over the taffrail, and let us survey the great and wide sea; how many ark-like and aspiring structures are moving there, with all their bravery of canvass bespread, each built on its peculiar model, with its peculiar denomination inscribed, its distinctive standards unfurled, its favorite mottoes flying—freighted for its chosen traffic, regarding (or disregarding) its own directions, exercising its own discipline—and each alive with souls which have preferred for reasons of their own to trust themselves on that particular bottom.

See that huge and unwieldy hulk, having a pair of gilded keys crossed on a purple flag, with the bronzed image of an apostle for her figure-head. Time was, when the whole ocean owned her dominion, and none dared disobey her signals, save those antique-looking vessels becalmed yonder in the distance. And then she carried matters with a high hand in all quarters: there was a re-echoing of her cannons, and her fulminations issued until she moved in a bewildering fog of her own vaporings. Things came to such a pass at length, that many of the passengers became uneasy: and seeing that the officers were reckless, the course in serious departure from the true direction, the provision adulterated with injurious admixtures, and some of the main timbers becoming rotten, they resolved to abandon her, and succeeded after a desperate struggle with the captain and crew. Among those who thought it safest to remain, not a few desired the most crying causes of dissatisfaction to be remedied:—but while a general conference was held, the ship was stranded (through the cunning of the officers) on the shoal of Trent-synod: and there she sticks to this day. Her position is such that she cannot be worked off, unless by such a storm as would be apt to break her in pieces. Her passengers, however, are entirely quiet, being carefully drugged with a potion which makes them dream that the ship cannot get in a wrong position, and that the captain's opinion is infallible.

Our ship—and a glorious old ship she is!—was a long time compelled to follow in the wake of that old hulk. She sent interloping officers aboard, who cared for nothing but to obey her signals. But at last officers and all united in renouncing her usurpation and quitting her company:—and having studied the chart, and compared the first pages of the log-book, they took a careful observation, reckoned their departure, and returned quietly to the primitive course.

Most of the other vessels are of recent construction, on newly-devised principles: some of them were launched but yesterday. The passengers who abandoned the old hulk did not agree in their ideas of ship-building and navigation; and every dissension results in a separation and an experiment. Some mutineers on our ship, (who, being deluded by their example, rose on the officers, and had a brief possession of the vessel,) have, since they went out from us, never been able to satisfy each other; and their ingenuity has been exercised in the same way. The more recent contrivances are generally moved by steam:—and there seems to be little care which way they go, as long as the fires are kept up, and the machinery in high action. When a passenger happens to examine the chart, or accidentally discovers that the officers have no commission, and that the papers are not genuine, he slips off, and makes for our ship: and so frequent have these desertions become, that signals have been hoisted to form squadron, and bear down upon us for a general attack. We do not regard these demonstrations, because it is plain that the hostile barks cannot get into line without running foul of each other. Besides, their ammunition is scanty, and they have little weight of metal. Several, which have adopted courses nearly parallel, occasionally court each other's company: but their rigging is sure to get entangled, and they fire into each other as they part. Being deficient in ballast, they are heady, and are apt to be blown about with every wind. Some strike out at once in extraordinary courses, where none have preceded except some roving craft a long time ago, which have never been heard of since. Generally, they prefer to cruise in the hot latitudes; but there they are apt to fall into a gulf-stream which hurries them to the arctic regions, where they are soon discovered surrounded with icebergs, and the crew torpid with cold. Scarcely any but have diverged a good deal from the direction which their sanguine underwriters contemplated. In some cases the helmsmen seem to be more influenced by the moon than by the magnet:—and if a meteor passes, they hail it as a "new light," and follow after it.

It is a heart-sickening spectacle. All that multitude of souls are embarked on this wide and troublous sea in the desire of the same happy haven. The same plenteous provision was made for all, the same wise instructions prescribed, the same salutary regulations instituted: one divine model was given for the structure which should bear them over the deep, and they were all to form one body, continuing in the Apostles' doctrine and fellowship, and moving with one mind and one spirit to the overthrow of the kingdom of Sin, Satan and Death.

Hark! it is the summons to prayer. We will beseech the Sovereign of the Sea of Being that He will keep his Church with his perpetual mercy; that all Christians may be joined together in the unity of the Spirit, and walk in the ways of truth and peace; and that they, being received into the ark of Christ's Church, steadfast in faith, joyful in hope, and rooted in charity, may so pass through the waves of this troublesome world, that finally they may come to the land of everlasting life. Λιβονοτος.

For the Churchman.

Mr. Editor,—The annexed epitaph is interesting, as showing the feeling excited in the pure, and wise, and quiet spirits of the time, by the deed to which it refers.

In an inscription for his own tomb, Felltham records his having beheld

—— rotantem Mundum,
Inaque summis supernatantia,
Prosperum Tyrio Scelus imbutum,
Dum Virtus sordida squallet in aula,
Securique cervicem præbuit.

Why have not a reprint of the "Resolves, Divine, Moral, and Political"—one of the most delightful books in the language, and in its day one of the most popular? My copy is a folio of 1670, and "the ninth impression."

Λιβονοτος.

From the Lusoria *of Owen Felltham.*

In *Gulielmi Laud*, Archiepiscopi Cantuarensis, Decollationem, Jan. 10, 1643.

Stupesce Viator! et miranda Fati lege,
Ex plebeia stirpe, quem ad summum provexit Cæsar,
Conservare nequit.
Subditorum usurpata Potestas,
Justa Regum, major nunc irrepta est,
Insons autem, ergo et intrepidus cecidit.
Ac postquam Scotorum illecebra diu factus,
Sine Lege,
Legis *Libamen* exciderit;
Ordinatione inopinata et temporaria,
Vita (nunquam redimenda)
In perpetuum dempta est.
Magna ausus improspere,
Parabat odium.
Quod noxium, dum *incapitalem* pronunciat,
Præcanum tamen Capite truncatum voluit:
Et per quadrennium, cum causa ægre investigata,
Rabies Civium, Livor Populi,
Comitiorum arbitraria Libido suffulta gladio,
Tandem propalarunt.
Tanta mundanorum omnium sphæristeria,
Ut dum Antistes patitur,
Antistes et supplicii extat:
Quocum Majestas Principum, Procerum Tutela,
Ecclesiæ Patrimonium,
Libertas Subjecti,
Et Britannici Orbis Immunitas,
Simul pro tempore Tumulantur.
Abi Viator, luge; ut mortem conculcares.
VIVITO BENE!

For the Churchman.

Christian Intelligencer vs. Episcopal Recorder.

Mr. Editor,—We look into no paper, published under the patronage of sectarians, which is so rabid in its denunciations of the Church of Christ, as the *Christian* Intelligencer. Though it walks side by side with the Episcopal Recorder, in commending the proceedings of the Protestant Association, and magnifying the blessed faith of the *great* doctrine of justification (salvation) by *faith only*—yet it cannot help rebuking its brother when he most inconsistently undertakes to defend the "Prayer-book." See the following: Z.

From the Christian Intelligencer.

The English Liturgy.

I have perused very lately the controversy between Mr. Barnes and the Episcopal Recorder, respecting the English Prayer-book, and could not help remembering four facts which some of the controvertists do not wish should be known:

1. The English Liturgy is scarcely any thing more than the old Popish Missal abridged, with its *glaring* Antichristian heresies expunged.

2. So little is it opposed to the essence of Popery, that in the year 1570, Papalio a Nuncio, from Rome, was directed by the Pope to offer Queen Elizabeth, that if she would renounce the ecclesiastical supremacy in England, and acknowledge the Pontifical superiority in religious matters, the Court of Rome would "*confirm the English Liturgy.*"

3. From the period of its being first printed, during nearly three hundred years, every attempt which has been made to blot out the *unscriptural dogmas* which it comprises has been hindered by the prelates and other chiefs of the hierarchical establishment.

4. The plea that the Liturgy is to be interpreted by the Articles is ineffably absurd. Millions of the English "Churchmen," never saw the Articles; for until lately very few of them could read—and that doctrinal Confession of Faith was not in the Prayer-book. Myriads of the English priests never read them, for all persons who are acquainted with the subject know that Rowland Hill's testimony is true: "When I was at Oxford," said that evangelical Patriarch, "it was the practice, to swear to the Articles and Canons, and subscribe them, and never read them afterwards." *I never saw an Episcopalian layman* who was acquainted with the thirty-nine Articles and the Homilies: and I have lately met with priests, deacons, and theological students of the prelatical community, who are profoundly ignorant of them. It is therefore altogether a deception to talk of expounding a book in universal and constant use—the expressions of which are re-echoed all the year round in the same sense, wherever a Papist or an Episcopalian roams—by didactic Articles which few know; and which, as the Episcopal Recorder lately confessed, are not interpreted in the genuine meaning of their phraseology, by scarcely one individual who acknowledges the supremacy either of Queen Rome, or Mother Canterbury!

This topic will receive a lucid explanation by a reference to times by gone. One of your correspondents has proved that Archbishop Laud, by his own confession, was a staunch "*Dissenter*" in principle—and the following protestation made in 1573, against the ceremonial habits and the Liturgy of the "Parliamentary religion" of England, with the Ordinals and Ritual "established by law," will prove that in the controversy between Mr. Barnes and the Episcopal Recorder, the defender of the Prelacy, and of "*the evil-said mass in English*," as James I. characterized the Common Prayer-book; marches at a considerable distance from the strict gospel path.

This was the renunciation made by the Christians during Elizabeth's reign—and it would be a source of rejoicing in heaven, if penitent Prelates would subscribe the same truly sound, scriptural document, in this nineteenth century.

"Being thoroughly persuaded," said the stern Evangelical, three hundred years ago, "in my conscience, by the working and by the word of the Almighty, that these RELICS OF ANTICHRIST are abominable before the Lord our God; and also for that by the power, mercy, strength, and goodness of the Lord our God only, I am escaped from the filthiness and pollution of those DETESTABLE TRADITIONS, through the knowledge of our Lord and Saviour Jesus Christ; and inasmuch as by the working also of the Lord Jesus, and his Holy Spirit, I have joined in prayer and hearing God's word with those who have not yielded to this IDOLATROUS TRASH, notwithstanding the danger for not coming to my parish church—therefore I come not back again to the preaching of them who have received the marks of the Romish beast.

"Because of God's commandment to go forward to perfection—2 Corinthians vii. 1; Ephesians iv. 15—and also to avoid those evils—Romans xvi. 17; Ephesians v. 11.

"Because they are an abomination before the Lord our God—Ezekiel xiv. 6.

"I will not beautify with my presence those filthy rags, which bring the heavenly word of the eternal Lord our God into bondage, subjection and slavery.

"Because I will not communicate with other men's sins: but touch no unclean thing.

"They give offence both to preacher and to hearers.

"They gladden and strengthen the Papists in their errors, and grieve the godly—Ezekiel xiii. 21. 22.

"They persecute our Saviour Jesus Christ in his members—Acts ix. 4, 5. They reject and despise our Saviour Jesus Christ. Moreover, those laborers, who at the prayer of the faithful, the Lord hath sent forth into his harvest, they refuse and reject.

"Those POPISH GARMENTS are becoming very idols indeed, because *they are exalted above the Word of the Almighty.*

"I come not to them because they should be ashamed, and so leave their *idolatrous garments!*

"Moreover, I have now joined myself to the Church of Christ, wherein I have yielded myself subject to the discipline of God's Word, as I promised at my baptism, which if I should forsake and join myself with their traditions, I should forsake the union wherewith I am knit to the body of Christ, and join myself to the bands of Antichrist. For in the Church of the Traditionaries there is no other discipline than that which has been maintained by the ANTICHRISTIAN POPE OF ROME, whereby the Church of God always has been afflicted, and is so at this day—for which cause I refuse them.

"God give us grace to strive in suffering under the cross, that the blessed word of our God may rule, to cast down strong holds, and to bring every thought into captivity, and to the obedience of Christ!"—*Life of Parker*, page 435.

The preceding testimonial is of great interest, and most pertinent to the present period.

JOHNSTON.

The Churchman.

New York: Saturday, September 14, 1844.

Removal.—THE CHURCHMAN OFFICE and Bookstore has been removed to No. 161 FULTON STREET, THIRD DOOR WEST OF BROADWAY, and OPPOSITE ST. PAUL'S CHAPEL, up stairs.

The subscriber tenders his thanks to his friends for their kind patronage, and solicits a continuance of their favors at the above house. **James A. Sparks.**

Special Convention of Pennsylvania.

Painful as is the attitude of Bishop H. U. Onderdonk, our feelings in relation to it have been merged in the deeper grief and mortification excited by the anomalous and most extraordinary proceedings of the Special Convention of the Diocese of Pennsylvania. That a Bishop of the Church should be publicly subjected to the imputation of habitual immoralities is a terrible calamity; but that the stream of justice should be turned from its channel; that the provisions of the Church for guiding the judgment of her members in matters of this nature should be disregarded; and that the very body whose duty it was to interpose between the Bishop and public rumor, vindicate his innocence or declare his guilt, and furnish some orderly criterion by which the Church at large might shape their feelings and conduct towards him, should meet and disband without an attempt at an approximation to such a result, and with no other effect than to make common cause with the irresponsible accusers of their Bishop, and to swell against him the lawless tide of popular odium, is, we must be permitted to say, a greater calamity; less poignant, perhaps, in its present influence, but productive of deeper and more lasting injury.

And yet such is the meaning, if meaning there be, in the proceedings of this Special Convention. They have accepted the resignation of their Bishop. On what ground? On the ground of ill-health and physical or mental incapacity? This cannot be pretended. In such a case usage prescribes and the canons contemplate a different course; nor does any man doubt that if physical or mental incapacity had been, in the present case, the only obstacle to the active discharge of Episcopal duties, an Assistant Bishop would have been provided.

Has the resignation been accepted because the Convention had good grounds to believe the Bishop guilty of criminal misconduct? Impossible. If the Convention thought that there was any tangible evidence of the Bishop's guilt, they would never have allowed a resignation. A presentment, on the supposition of there being such *prima facie* evidence as to justify it, was their obvious and imperative duty; and one which no personal kindness to the Bishop (a weakness, however, of which the majority of the Convention have given us no reason to suspect them) should have deterred them from discharging.

There is positively no meaning in the acceptance of the resignation except it be to tell us that two thirds of the Convention have been carried away by local and temporary excitement; and under the influence of a strong, vague and lawless feeling of disgust at their Bishop, have determined to get rid of him in the shortest way possible, and without assigning any reason to him or to the Church at large for their summary procedure.

What confirms this view is the fact that when the Bishop recalled his resignation, assigning as a reason that there was a disposition in the Convention to accept it on other grounds than those on which it was tendered, the Convention not only refused to surrender the resignation, but acted upon it without accompanying their action with any explanation of their motives! "He is out of the house, shut the door in his face;" is about the plain English of the proceeding.

But is such an act worthy of an orderly or dignified body? Is it worthy of a decent body of men to turn one of their members, no matter whether innocent or guilty, out of their company, against his will, without giving him a reason for their conduct? Where are we and whither are we tending, when all the checks which civilization and Christianity have prescribed for controlling the wayward impulses of our nature cannot save us from an infraction of social decency, and when Christians and Churchmen, convened for solemn deliberation, can thus rudely snap asunder the most sacred tie by which they can be bound?

And what sort of justice is this, for a public body thus to turn upon a single and defenceless man, and fasten upon him an opprobrium, not only without trial, but without even the show of a cause? Or, if the measure be not regarded as final, what sort of a preliminary is it to judicial proceedings for a deliberative body thus to forestal judgment by affixing a stigma on the accused party which cannot fail to excite in his favor the sympathies of some, and array against him the prejudices of others? Seldom have we known a plainer perversion of the stream of justice from its legitimate channel.

It is not probable that other dioceses will partake, to the same extent, of this local excitement. Under the canon respecting the resignation of Bishops, they will induce Pennsylvania, we apprehend, to face the crisis, and to assume to itself the responsibilities, however painful, which the Providence of GOD has devolved on it. This canon has been the fruit of the matured wisdom of the Church; and though made more expressly to avert the evils which may result from the too easy dissolution of the chief pastoral tie, and of having Bishops at large without jurisdiction, it is not surely by accident that it may now be made the means of securing justice to a Bishop, and vindicating the honor of the Church. To repeal this canon would go far to impair confidence in the stability of our General Convention; to confirm under it the recent action of Pennsylvania, and thus to furnish a precedent for crushing the innocent with obloquy, or securing impunity to guilt, would be a result, hardly less to be expected or more to be deprecated.

In these remarks we are not to be understood as acknowledging, except hypothetically, the validity of the Convention's proceeding. In the opinion of those most competent to judge, there was no resignation before the Convention at the time the vote of acceptance was passed; and if this opinion be correct, the other dioceses have only to say that the proceedings of the Special Convention are a nullity, and that there is no resignation to be ratified.

We have no wish to screen Bishop H. U. Onderdonk from any censure to which he may be justly obnoxious. There are few men living, indeed, in whose goodness of heart and stern Christian integrity, we have been accustomed to place more entire confidence; but if he can be proved to be unworthy of confidence, though it would be like cutting off the right hand or plucking out the right eye, we are ready to give him up. But we can make no such sacrifice at the mere bidding of public odium and irresponsible obloquy, though the tide of that odium and that obloquy roll through the channel of an Ecclesiastical Convention. And this in truth is the present state of the case. The Special Convention have merely held up their Bishop as a gazing stock to the world; inviting in relation to him the operation of private partialities and prejudices without any action for their guidance, concentrating and systematizing scandal without furnishing a criterion whereby to ascertain its truth or its falsity. For is the Bishop innocent, or chargeable only with such delinquencies as are resolvable into pardonable infirmity? Why then the cruel expulsion of him from his diocese against his will, and with the too evident seal of the Convention's reprobation? And why that most extraordinary and unprecedented document—which no merely legislative body should ever have put itself in an attitude to receive—ostensibly indeed, assigning the most delicate and heart-rending reasons for retirement from public life, but at the same time covertly repelling charges which have never yet been preferred? Or is the Bishop guilty and unworthy of confidence? Where then are the charges of his guilt? Who have been his accusers? Who his judges? Where the verdict? And how, on this supposition, came he when the Convention was virtually transcending its powers and placing a judicial construction on his resignation, manfully to withdraw it, and distinctly to declare that he never intended to rest it on such grounds as they have tacitly assumed?

We have one more remark, more painful to us than any which we have yet made, because it will give pain to others whose characters we highly esteem and with whom it has been generally our happiness to agree. But when the question lies between the Church and private men, we must, at all hazards, liberate our conscience; and it is such a sense of duty which now constrains us to express the deliberate conviction that this anomalous and extraordinary state of things must be referred—we are sorry to say it—to one imprudent step on the part of the Pennsylvania Clergy. We allude to the fact—hinted at in Bishop Onderdonk's Address—of the organized meetings, held by the clergy separately, contemporaneously with the session of the last annual Convention, with a view to consultation and action in regard to the State of the Diocese and the alleged misconduct of the Bishop. We now feel it a duty to express publicly the opinion, which we then expressed privately, that no clergyman ought to have attended those meetings or have given them the least countenance. They were held in utter violation of the spirit of that wise provision of our Constitution which secures to the laity the right of co-ordinate consultation and action with the clergy on matters affecting the welfare of the Church; and the natural consequence of them has been to expose the clergy to those very temptations against which the provision itself is designed to guard them. If it were our object to advocate Bishop Onderdonk's cause we should dwell on other and more reprehensible features of these meetings. But such is not, and in the present posture of affairs, ought not to be our object; Bishop Onderdonk's character belongs to the Church, and we must leave it to the Church to do him and herself justice. We have adverted to only one aspect of these meetings; and that because it shifts the blame of the Bishop's resignation—a measure indefensible, in every view of it—and of the subsequent anomalous action upon it, from the Church to the irresponsible proceedings of a portion of her clergy, conducted in virtual disregard of those checks which the Church has provided for their guidance. Better, far better had it been for the clergy openly and in the face of Convention to have brought forward their grievances, and by orderly action to have prepared the way either for their Bishop's honorable retirement or canonical censure, than by their private conclaves to have taken things out of their legitimate course, and put them in a state of protracted and accumulated confusion.

☞ The sermon of Dr. Jarvis on our first page, is one which has been recently delivered and published in England, and is worthy to follow Bishop Luscombe's Pastoral Letter. Some of the very learned notes we have been obliged to omit for the want of a sufficient supply of Greek type.

☞ For the account of the proceedings of the Pennsylvania Convention, we are indebted to the courtesy of the Banner of the Cross, who has kindly forwarded it to us in advance of publication.

New York Bible and Common Prayer Book Society.

The last meeting of the Managers of this most useful institution was one of unusual interest. The Agent's report showed a gratuitous distribution since the Annual Report last fall, of 778 Bibles, 757 Testaments, and 5,639 Prayer-books. Applications for Bibles and Prayer-books were laid before the Board from several quarters, in all parts of the Union;—accompanied in almost every case with most interesting and touching statements of the spiritual need of their respective neighborhoods. To all these applications, the Board with its usual kindness, responded in the affirmative. As *it never has*, so now it did not, and *never will*, through the help of the LORD, refuse the request for the Word of GOD, and our Holy Liturgy. Grants were made as follows:—To Suffolk Parish, Virginia, 80 Prayer-books,—Salma Falls, New Hampshire, 50 do,—Bowling Green, Kentucky, 100 Prayer-books, 50 Testaments, 12 Bibles,—to Painesville, Ohio, 50 Prayer-books, 25 Testaments, 12 Bibles,—Fort Wayne, Indiana, 100 Prayer-books, 50 Testaments, 12 Bibles,—and Albion, Orleans county, Western New York, 30 Prayer-books,—Wisconsin Territory 75 Prayer-books,—Diocese of Rhode Island 250 Prayer-books,—and to Fort Columbus 24 do.

The Board has likewise recently appropriated 1500 Prayer-books, 500 Testaments, and 250 Bibles, to the Missionaries of the Board of Missions at the request of the Rev. the Secretary of the Domestic Committee.

Shall not such an Institution be nobly sustained?

DIOCESAN CONVENTION.—Measures are now taking to secure accommodations for the Clerical and Lay Members of the approaching Convention, that none may be compelled through lack of private hospitality to stay at Hotels, as has frequently been the case in former years. Churchmen who are disposed to assist in consummating this arrangement, are requested to leave their address with T. C. BUTLER, Esq., 20 John street.

ST. PAUL'S COLLEGE.—In consequence of misapprehension in some quarters, we are desired to state that no change is contemplated in the government of St. Paul's College. The next session commences on the first Monday in October next.

BERNARD LESLIE.—We are very happy to see a second edition of this work offered for sale. It is an excellent book; and we are not surprised to hear that it is read now with the same avidity as when it was first published.

Published by J. A. Sparks, 161 Fulton street.

PERSONAL PIETY.—In the collection for the *Episcopate Fund* on the 8th instant, in St. John's Chapel in this city, there was found a fifty dollar bill with the following memorandum attached to it:

"Thank-offering for a deliverance from threatened danger. 'When thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee.' "—*Isaiah* 43 : 2.

It is remarkable that in the collection for the same fund in the same chapel last year there was a fifty dollar bill.

Clerical Changes.

Bishop Onderdonk has received from the church wardens of Trinity Church, Rockaway, Queens county, the canonical certificate of the election of the Rev. John Carpenter Smith to the Rectorship of the church.

The Rev. Samuel L. Southard having returned into this diocese from New Jersey, and the Rev. Edwin Harwood, Deacon, from Pennsylvania, with letters of dismission, and been here received, have changed accordingly their canonical residence. Mr. Southard has become Rector of Calvary Church in this city, of which fact the Bishop has received from the Wardens canonical notice, and Mr. Harwood, of Christ Church, Oyster Bay, Queens County.

The Rev. Joseph H. Coit, having removed from this diocese to that of Pennsylvania, with a letter of dismission, and been there received, has changed accordingly his canonical residence.

Rev. William F. Morgan having been called to the rectorship of Christ Church, Norwich, has accepted the same, and desires all letters and papers to be directed accordingly.

From the Banner of the Cross.

Special Convention of the Diocese of Pennsylvania.

This body commenced its session in St. Andrew's church, Philadelphia, at 6 o'clock, P. M., on Thursday, 5th inst.; pursuant to the call of the Bishop of the 5th of June last, at the request of the Standing Committee—to consider his proposed resignation of the Episcopal jurisdiction of the Diocese, or the expediency of electing an Assistant Bishop. Upon the roll being called by the Secretary, (Geo. M. Wharton, Esq.) of the 74 clergymen entitled to seats, 59 answered to their names, and about 120 lay delegates from 69 parishes. The Bishop being absent, an election of President from among the clergy, by ballot, was entered into; the Rev. Dr. Tyng having nominated the Rev. Dr. Bull, (as the oldest presbyter of the diocese,) and the Rev. Dr. Bowman being nominated by the Rev. Dr. Upfold. On the first ballot, Dr. Bowman received 31 clerical and 30 lay votes; Dr. Bull, 25 clerical and 38 lay votes. The two orders not concurring, a second ballot was ordered, when Dr. Bull, having a majority of both orders, was declared to be duly elected, and accordingly took the chair. Applications to be admitted to seats were made in writing by the Rev. J. C. Clay, D.D., the Rev. Wm. Augustus White, and the Rev. Edwin N. Lightner; which were referred to a committee, consisting of Revs. H. W. Ducachet, D.D., and G. W. Ridgely, and Col. Riley. An adjournment took place about 8½ o'clock.

On Friday morning, at 10 o'clock, the Convention met, and attended divine service. A numerous congregation was present. Morning prayer was read by the Rev. Mr. Clemson, assisted in the Lessons by the Rev. Dr. Michell. The ante-communion service was read by the Rev. Dr. Bull. The sermon was preached by the Rev. Dr. Tyng, from Acts vii. 26: "Sirs, ye are brethren;" after which the Holy Communion was administered by the Rev. Dr. Bull, assisted by the Rev. Messrs. Morgan, Clemson, and Michell. The Convention was called to order after service, when several additional clergymen and lay delegates appeared and took their seats. Applications to be admitted to seats were made in behalf of the Rev. Messrs. Watson, Brinckle, Yarnall, and Nash; which were referred to the committee appointed yesterday. On motion of the Rev. Dr. Upfold, the thanks of the Convention were unanimously voted to the Rev. Dr. Tyng for his eloquent, impressive, and highly appropriate discourse, preached this morning, of which a copy was requested for publication; 1,000 copies were subsequently ordered to be printed. The Secretary then read the Bishop's call of the Convention, and announced that he had received from him two communications, which he was about to read, when the Rev. Dr. Tyng rose, and, after some appropriate remarks, moved that the further proceedings of the Convention be open only to such persons (other than the members) as may be specially invited. This gave rise to an animated debate, and was particularly opposed by the Hons. H. Binney and J. R. Ingersoll, when it was withdrawn, and the Convention, about 2 o'clock, adjourned.

At 4 o'clock, P. M., the Convention again met, and the proceedings were attended by a large concourse of spectators of both sexes. The motion to sit with closed doors was renewed by the Rev. Mr. Newton, and led to an earnest discussion, pending which it was temporarily withdrawn, to allow the two communications from the Bishop to be read. The first was a record of his Episcopal acts since his Address to the Convention of May last. Before the other was read, the Rev. Dr. Tyng stated that a conscientious sense of duty compelled him to protest against its being read in the presence of such a promiscuous assembly as then filled the church; remarks for and against excluding spectators were also made by Revs. Dr. Upfold and Messrs. Neville and Odenheimer, Cols. Bull and Richards, J. S. Smith and G. M. Wharton, Esqrs, and others; when it was finally decided that the communication should be publicly read. It was found to contain a minute technical account of the disease under which the Bishop has been laboring for many years past, with a view to satisfy the Convention that he had not acted inconsiderately in tendering his resignation, and again asking a coadjutor in the Episcopal office in case it should be declined. The letter also contained some strictures upon certain recent proceedings of the clergy of the diocese, and requested that the Right Rev. writer might be dealt with according to the constitution and canons, in such a way as would insure justice to himself and the Church—in case the proffered resignation was proposed to be accepted or rejected on any other grounds than those stated by him on the face of that document. The reading of this letter created considerable sensation, and a willingness to give all publicity to further proceedings was universally expressed. Lewis R. Ashurst, Esq., now moved that the resignation of the Bishop be *accepted*; a postponement of which was moved by the Hon. Mr. Binney, in order to afford him an opportunity of introducing three resolutions, which he read. They were to the effect that, considering the resignation of the Bishop and the circumstances of the case, it is not expedient to act upon it until some persons inclined to do so bring specific charges against him; and that it is not consistent with the canons of the Church to receive a resignation on account of old age, ill health, or permanent infirmity of the incumbent. On the question of postponement, the ayes and nays, by orders, were called for; when of the clergy there were 11 ayes and 52 nays; of the laity, (voting by parishes,) ayes 16, nays 52.

At this stage of the proceedings, another communication from the Bishop was announced, in which he stated that having understood the Convention were not considering exclusively as the reasons of his resignation those assigned by him, (the truth of which he re-affirmed,) but that certain charges had been alleged against him, he therefore recalled his letter of resignation, and demanded an investigation. A motion to adjourn till next morning was here made, but lost. The chair decided that the resignation was under the exclusive control of the Convention, and could not be withdrawn by the Bishop. From this decision an appeal was taken by James S. Smith, Esq., but the Convention sustained it by a very large majority. The discussion of Mr. Ashurst's motion was then resumed, which was finally decided by the following vote:—

OF THE CLERGY—*Ayes:* Rev. Messrs. Joseph Adderly, Bourns, Bowman, Bull, Claxton, Clemson, Coleman, Colton, Crumpton, Cushman, Robt. Davis, Diehl, Drake, Ducachet, Hall, Hiester, Hilton, Huntington, Kerr, Kirke, Lane, M. C. Lightner, Lord, Marsden, Maxwell, Michell, Mintzer, Morgan, Morss, Natt, Neville, Newton, Peck, Perkins, Preston, Quinan, Ridgely, Rodney, Shannon, Sheets, Stem, Smith, Suddards, Talbot, Tullidge, Tyng, Upfold, Van Pelt, Wm. White, Wiltberger, and E. Woodward—51.

Nays—Rev. Messrs. Beasley, Bonnar, Boyd, Breck, Buchanan, Dorr, Meade, Morton, Norris, Odenheimer, Ogilby, Rogers, and Weaver—13.

OF THE LAITY—*Ayes*, 55 parishes, *Nays*, 15 parishes; *divided*, 6 parishes.

The Chair accordingly pronounced that, *the proposed resignation of the Episcopal jurisdiction of the Diocese of Pennsylvania by the Right Rev.* HENRY USTICK ONDERDONK, D.D., *having received the assent of two-thirds of both orders, it was* ACCEPTED.

The Secretary was instructed to furnish the Bishop, as early as possible, with an authenticated copy of the proceedings of the Convention; and also to transmit a copy to the House of Clerical and Lay Deputies at the next General Convention.

One thousand copies of the Journal were directed to be printed, and the Convention then adjourned *sine die*, at 10 o'clock, P. M., after singing the last four verses of the 99th Psalm, and prayer by the President.

From the Philadelphia Inquirer.

Bishop Onderdonk's Address

To the Special Convention of the Protestant Episcopal Church of the Diocese of Pennsylvania.

The following address, which was submitted to and read before the Special Convention of the Protestant Episcopal Church of the Diocese of Pennsylvania, on Friday last, has been handed to us for publication:

To the Special Convention of the Protestant Episcopal Church in Pennsylvania.

REV. BRETHREN AND GENTLEMEN:

This Special Convention was summoned in compliance with an application to me of the Standing Committee, founded on the declaration of my desire to resign the Episcopal jurisdiction of the diocese, on account of the state of my health; and also, of my desire, from the same cause, in case you should not consent to my resignation, to have an Assistant Bishop elected. For a view of this my motive, I lay before you the present NARRATIVE. The statement must necessarily, besides the nature of the subject, be in part technical; though perhaps not without errors in that respect, as it is nearly thirty years since I relinquished the practice of medicine, and my studies have since had a different direction.—In preparing it, I give some of the dates in former years from the Register of my official services.

My episcopate began on October 25th, 1827: and I immediately commenced its duties. Besides other journies, I visited in the winter a portion of the western part of the diocese. In August, 1828, I went thither again, remaining Sunday, the 3d, at Harrisburgh. That night I slept with the window raised; and, a change in the weather coming on, I had in the morning a severe pain far back in the left side, the *iliac region*, with a tormenting affection that frequently recurred. Hoping that it would not prove obstinate, I pursued my journey, and preached at Carlisle and Bedford, and thence proceeded to Pittsburgh; my remedies being—peppermint from the road-side; brandy and water, but then with little benefit; and at length paregoric, which, with some relief, soon destroyed what little remained of my appetite, and for two or three days bottled porter was used for nutriment. In Pittsburgh, after holding the examinations, I ordained, on Sunday, 10th, two deacons. But, though I fulfilled these duties, the internal anguish, which had increased on the journey, was not alleviated; and, had the access to Philadelphia been what it now is, I might perhaps have overcome my reluctance to break appointments, and return home.

In the afternoon of that day, I officiated seven miles from Pittsburgh, at Chartier's Creek; and became the guest of Mr. C. Cowan, of that neighborhood. Mr. Cowan, after conversation with a friend, (Mr. J. D. Davis,) who accompanied me, and was aware of my condition, brought me a tumbler two thirds full of burnt brandy, which I drank; and it immediately went to the very point affected, being the first thing that did so, and producing incomparably more relief than any before employed.—Another tumbler of it, taken on retiring, increased the favorable result. But no effect was produced on my head; all went to the internal suffering.

The next morning early, I resumed my journey, down the Ohio River; and then northward as far as Erie; travelling and officiating with less inconvenience than before. And I reached Philadelphia on the 29th, after an absence of four weeks. My health, though improved, was far from being restored. The remedy used at Chartier's Creek had mastered the formidable violence of the disease; but pain and distress still continued, requiring further recourse to spirits and water, with more advantage than from any thing else. Regular medical treatment, besides that it was incompatible with fulfilling my appointments, seemed unnecessary; when the complaint was moderated, and might, I hoped, soon pass away.

About a fortnight after my return home, I began to experience the bad effects of exposure (but it was unavoidable) to unwholesome atmospheres in parts of Pennsylvania and Delaware. For the first time in my life, I had the chills and fever; being the second severe malady I incurred after entering on my new department of duty, less than a twelvemonth before. This disorder returned at intervals in 1829, '30, and '31, making four years in all; and at the first seizure, in 1828, there accompanied it a peculiar and somewhat alarming pain deep within the forehead, seated, in the opinion of my physician, in the *tunica arachnoides*, the delicate membrane which lies between the two other and stronger ones that surround the brain. This pain yielded in a few days to the application of ice to the forehead. And, though still quite feeble, I officiated, with clerical assistance, on Sunday, September 28th, at West Whiteland. This duty completed the task I had assigned myself:—I had now visited every parish in the diocese, some of them twice, besides other places, and all our congregations in the diocese of Delaware, in less than one year from the day of my consecration: and this, during the last two months, under the pressure of disease, severe from the first, and by this time complicated. But—pardon the recurrence—my mind was cheerful, knowing then no unhappiness beyond that of our common lot.

The disease continued, with often more or less of the suffering as at first, and pain in the left side at the spot originally affected. During ten years from the attack, it was my common practice, when lying awake at night, to press firmly on that spot, as I thus obtained a degree of mitigation of the discomfort. And I all along, as a means of relief, took brandy and water, either occasionally or regularly; in the latter of the ten years, pretty largely; this appearing to me an unavoidable necessity; for never once, in all that time, so far as I can recollect, was I in a healthy condition, or one approaching to it. Yet severe and obstinate as the malady proved, my thoughts were less given to it than to my professional duties and journeys, constantly returning upon me, and increasing in their amount. From such reflection, however, as at times I gave it, I thought it possible, (yet the whole supposition may be wrong,) that *adhesions* had formed, at the point indicated, about the *descending colon*: and if so, nothing remained but palliation of the annoying symptoms. Of palliating remedies, I supposed none to be more effectual than the kind I was then employing; none, at least, consistent with my remaining in active duty; and as to using others, I know not that my mind harbored the thought.

---

* This estimate was mentioned by Sir R. H. Inglis in the author's hearing, at the anniversary meeting of the Church Building Society, May 21, 1844. It was not intended to assert that a church could be built for this money, but that it would secure the object intended; so that any benevolent person wishing to provide church room for the poor, may feel assured that for every pound he gives, one of his poorer brethren will be enabled to worship God in the sanctuary.

About the end of these ten years, this local pain much abated, often perhaps left me entirely, and I seldom resorted to the pressure on my side. But the distress soon increased, and in about a year very greatly, becoming that peculiar misery which can only be imagined by those who suffer it. Not long did these almost excruciating symptoms prevail, before I became sensible of a decided diminution of my strength and power of enduring fatigue; so that I endeavored to travel less at night; to divide my day journies; and to start the afternoon before, instead of at midnight or an hour or two alter. I accepted also the aid of my brother clergymen more frequently than hitherto, in reading the prayers, &c.; for it often seemed in former years that I could scarcely labor enough. Four times at least, at Phœnixville, New Milford, Radnor Church, and Oxford, I have been so near fainting, or in similar extreme debility, with an almost entire failure of the voice, as to have to abandon my appointed duty, or fulfil it with great difficulty. During the communion in St. Peter's Church, Philadelphia, on Easter-day, 1841, my faintishness and loss of voice compelled the rector to continue the service.

All this terrible exacerbation of my sufferings demanded a large use of brandy and water, as the only means of alleviating them; for, taking frequent opiates would be incompatible with my almost constant official engagements; and I disliked the habitual resort to such a remedy, more medicinal, indeed, in appearance, and less under reprobation, yet more liable to fatal abuse than the one I was employing; and the further medicine that would be required, would probably exhaust whatever healthy power remained in the disordered *viscus*. During this excruciating stage of the disease, say early in 1840, I recollected the case of a venerable gentleman, whom many years before, I had seen indulging plentifully in fruit at a dinner party, and who, I soon afterwards was informed, was under medical advice for *chronic colonitis*; he having been cautioned by his physicians against fruit, such as contains *malic acid*, as "poison" in his complaint. He died in a few months. The recollection of his case led me to a further consideration of my own disease; which now had manifestly become *chronic*, and which might, I believed, have all along been classed as *colonitis*, or inflammation in that portion of the *viscera*. It also led me to attempt the self-denial of avoiding our own fruit, and some of the imported. In this attempt I partly succeeded in 1840, and with some benefit. But in 1841, I returned to the much coveted indulgence; till an almost intolerable increase of the local misery, with extreme discomfort of the system, producing the first of the faint turns mentioned, (at Phœnixville, (July, 1841,) with nearly the loss of my voice for the day, fixed my determination; and I have since eaten no fruit which I supposed to contain *malic acid*; none whatever of our fruits, in their natural state.—And my recovery from the aggravated symptoms, though but partial, gradually advanced; yet without an essential local relief. During all this *chronic* period, the use of brandy and water was continued, with the usual moderating of the suffering, perceptible at the time, though slow in the general result. Nor did I attempt or wish to conceal this practice, but detailed the cause of it to many of the clergy and laity, who appeared to understand and honorably allow that it was required by my malady: particularly those with whom I staid on my journeys. And I am convinced that to it, with the abstinence from fruit, I owe, under God, the alleviation of my disorder.

With, however, the improved comfort of my system, and its less acute immediate sensibility to fatigue, its actual strength and power of endurance continued to decrease. Three of the four faint turns mentioned occurred since the beginning of December, 1842. Evening services and meetings for business became so wearisome, that I partly relinquished them. For a year or two, I have commonly requested the clergy to perform for me nearly all but the Episcopal offices and preaching; nor have I allowed extra duties to be appointed for me. I have felt also a growing disinclination to active exertion, except to be punctual to my appointments, which disinclination I never knew in former days, and which was then, I trust, never seen or suspected in me by any person.

In this first portion of my Narrative, you have the period from August 3d, 1828, to May 24th, 1844. At the latter date, came a different anguish, hitherto untasted by me.

MAY 25th, 1844. Late last evening, while I was calmly reflecting, as I had been for some hours, on the results of our last Convention, just adjourned, there were suddenly communicated to me, by a committee of ten clergymen, certain charges, connected directly or indirectly with what is above recited. They were prepared, I was informed, by a large number of the presbyters of this diocese, after several meetings, but without my knowledge or surmise, though seeing their authors daily during the Convention period. The accusations were brought to me, and read, without the least suggestion, of any kind whatever, to be ready to receive a message containing such matter. At first, the whole seemed like a dream,—the work of some mistaken impulse, arising from exaggerated or distorted representations,—one that could not last. But before the next morning, the reality forced itself upon me; an appalling reality indeed. If, concerning aught alleged against me, my heart misgave me, the opportunity was gone, gone, for a friendly and Christian acknowledgment; for I was forced into the position of a defendant;—no,—worse than that—I was held convicted, without any opening for a defence; for, whatever the degree in which they believed me in fault, and whether I were right or they, my accusers had acted irrevocably, and cut off brotherly persuasion from either party; charges entertained in a numerous assemblage being unavoidably public charges, and such as the public almost never withdraws from a living victim. I was judged already. That, was done, which in this world could never be undone; for the best intentions at the time could not prevent this result; nor will the future acknowledgment, should that be made by any concerned, of an over-harsh or over-hasty judgment, reverse it.

We read in our common code, "rebuke not an elder, but entreat him as a father:" it is St. Paul's command to a Bishop, concerning severe or incautious crimination of old persons, or perhaps the clergy; and none will deny, that the mercy obligatory on Timothy, was equally binding on all under his jurisdiction. Our divine Saviour ordained, that, before an offence was complained of "to the church," the aggrieved party should expostulate with the offender, or supposed offender, and even take witnesses with him to attest the right administering of the expostulation: be it not objected, that the canons are presumed to embody this injunction, or that conscience only, and not canons, must enforce it; the procedure I refer to was not conducted under a canon; conscience alone was to govern in the case. Yet another passage there is,—"If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted:" this commandment cannot be merged in canons, for a legal functionary is to act without regard to his own liability to temptation; but others who are "spiritual" in any sense, are expressly desired to remember this, in behalf of their "faulty" or accused brethren, when the law or canon assigns *them* no duty; if they be not witnesses, or their proper representatives, and so having a legal function, then certainly they are bound both to "consider" their own imperfection, and to govern their action in the case by "the spirit of meekness."

Such were my rights as a Christian; mine, by the express injunctions of the gospel; mine, by the voice of our Lord, and of the Holy Spirit; mine, from the Eternal Throne, though given into the keeping of men. But, alas, the keeping proved insecure. Through want of caution, all these vital considerations were forgotten: and my brethren, yea, "my own companions and familiar friends did me this dishonor." The whole was spreading among the public, and was beyond their remonstrating.—They believed me to have done wrong; but even were this true, why make of no account the privilege I held from our Saviour and His apostles? Why cut me off from mingling my regrets with theirs, if I felt that I ought to do so,—my tears with their forgiveness, could that be granted,—the most tender of all acts of brotherly Christian communion? Why repel me from such love, into the unkind relation of an antagonist? Yet so it was. No sacred affection seemed to remain, but such as a magistrate feels, when, satisfied by legal evidence, and discharging a legal office, he inflicts legal punishment. I was condemned unheard. I was condemned irrevocably.

How much of these poignant reflections may, at the moment of becoming sensible of the deadly blow, have crowded on my mind, both excited and confused by the sudden reality that opened upon me, cannot be told. All was as one thought—utter helplessness, utter ruin. No notice—no conference,—no opportunity for explanation, for extenuation, for even deprecation! I once, and once only, I believe, brought a communicant under a discipline; but, though the offence was beyond any sort of excuse, and was committed openly before the public, and he was immediately denounced to me as a bad man, I did it not without earnest expostulations. I have, by expostulation, prevented more than one desponding clergyman, not connected with these proceedings, from renouncing to me his ministry, upon which I must have deposed him; and I have been afterwards thanked for my interposition: yet in these cases I was the canonical magistrate, with the right, as well as the power, to act otherwise. But for me, there was NO expostulation; on the contrary, daily smiles met me, through the Convention season, from those who were each day occupied in what must prove the destruction of my usefulness, and of the happiness of me and mine; not a frown, not a hint of the gathering storm, not one alarm note of my impending annihilation. Secretly to me, measures that necessarily involved it were determined on: most suddenly was it made known to me by those who had accomplished the work. For me, there was no expostulation. I was judged already. All was a wreck.

Whether through the impulse of saving aught from the wreck, were it possible, I know not; for my mind was distracted, and my heart desolate;—I resolved—no, that would imply, or ought to imply, some deliberation,—I suddenly commenced, on the day this terrific reality was perceived, (May 25th,) what I had hoped to effect in due season and in a gradual and perhaps safer manner, the absolute relinquishment of every kind of spirituous drink, except the wine at the Holy Communion; of which I partook on Whitsunday, and since. Beyond this exception, my refraining from them has thus far been entire. And, though under no engagement of any sort, it is my purpose, with divine assistance, to continue in this course. Indeed, I have as yet felt not the least temptation to recede from it: for which most unexpected favor I humbly thank God.

The suddenness with which I learned that my brethren had cast me down to the ground, and its crushing effect on my mind, acting on a system already predisposed to such attacks, produced another of the faint turns mentioned, or rather a continued tendency to fainting, from which I was not free for some days; and those, the first of my enduring the violent change of renouncing instantly and entirely the long accustomed stimulants, without any sort of substitute for them. Somewhat longer, there was constant and exhausting copious perspiration, very excessive at night. My sleep was and is imperfect; wanting apparently in the gentle *venous plethora*, which, I was formerly taught, produces it, when healthy. But the principal change is a decided increase of the local inertness. For a month or more, it was often attended with a bursting sensation in the head; then came a different affection for five days; and then, another month of the former symptom still more aggravated, and producing more continued fulness of the head, with drowsiness. I have since used occasionally a prescription; but the omission of it leaves me much as before; yet it must not be long persevered in. This symptom is more severe than any that were felt last spring, and for perhaps a year previously. There have been also returns of the pain in the side, occasionally giving the idea of rawness there; and, a few times, the pressure which formerly relieved it, has made it more sensibly felt. Whether the disease will pass away, or what may be its result, I pretend not to foresee. And whether I have given it the right name, matters little. Disease I have; and have had for sixteen years; much increased in the last five or six; nor has it ever been under more than a partial control. And the recent aggravation mentioned, adds, I fear, to the obstinacy, and perhaps, the danger of the affection which has so greatly broken my health.

I trust that this narrative will satisfy the Convention that I have not acted inconsiderately, in tendering the resignation of my episcopal jurisdiction on the ground of impaired health; and further, in asking the election, on the same ground, of a coadjutor, should my resignation not be accepted, which request I now renew.

But I must invoke the interposition of the Convention, between me and movements and influences unknown to the Canons, concerning the charges that have been brought against me. What those charges are, I need not state; for they were known to not a few out of doors, I have since been informed, even while in preparation, though not a whisper of them was breathed to me; and immediately afterwards, were as widely blown as the winds; their publicity being, if possible, increased by the measure adopted at the clerical meetings, of seeking confirmation of the imputations already made, and also such others as might be obtained, throughout the diocese. Between me and such movements and influences, I entreat the Convention to interpose. Not that your body, or any other, can undo what has thus been inflicted upon me: that, too probably, is beyond remedy. But I desire the Convention to take into its own hands the allegations against me to which I have adverted, with the specifications announced to the clerical meetings, if there are any, which however I have not seen. No proceedings, indeed, in relation to them, not even a conviction and sentence, should they be deemed called for, can increase the practical injury already done me; but any regular result, consistent with the Constitution and Canons, will be vastly better for the church, and more just to myself, than the unopposed tendency of the past proceedings.

Concerning one class of the charges thus brought, let me remark:—That I have used somewhat largely spirituous drinks, is true; it was not a secret, or intended to be; but they were my resort as a medicine, both at first, and while my disease was of many years' continuance. That my taking them was for a forbidden purpose, I deny. And that they produced inebriation, is, I believe, altogether unjustly alleged: for it *is* unjust, to ascribe to such a cause what I have indistinctly heard of, which, even if correct and not exaggerated, resulted more truly from the harassing fatigue, both of travelling and officiating, that I often underwent in my journeys. To say that, in so many years, I always used this remedy with a perfect freedom from indiscretion, would be arrogating more than belongs to human nature: the long-continued use of opium would be a greater trial. All I claim is, that the unkind imputation mentioned, cannot righteously be made. To this class of charges, referring to the *direct* consequences of the habit named, though no specifications have been furnished, I particularly apply the facts and considerations offered in the foregoing narrative.

There are other charges, equally without specifications, which much more require them in order to an adequate reply or explanation; at variance, likewise, if I may advert to such a topic, with my established and known principles and demeanor. May I not, without admitting that they are correctly made, so far appeal to candid judgments as to say, that such alleged improprieties, being wholly foreign to the habits formed and manifested in all my earlier years, cannot be referred to any other than the same cause, namely, the indiscretion of resorting without due caution to the use of a remedy for pain or disease, that for the moment changes the disposition, as frequently as it surprises the judgment? They, therefore, even if truly imputed, involve only the *indirect* consequences of the same indiscretion. That, in particular cases, predominant suspicion, or indeed unqualified crimination, will be deemed more just than this mild construction, is to be expected; and the latter is rightly held of no avail, without well ascertained previous integrity; but *with* that, it will often be the more rational view, as it certainly comports best with the requirement of Christian love, interpreted soundly, neither with evasion, nor with the naked appeal to motives:—it comports, I say, with that law of love, which commands us to "believe and hope all things," and to "do to others as we would have them do to us;" a benevolent rule, which may indeed be abused, but it can also be obeyed rightly and righteously; and that, in the case of imputed errors, grave enough to require a divine rule. Nor is it a command only, but an appeal likewise to holy sympathy,—a sympathy, whose nature it is to divide the pain of the regret felt by a brother to whom aberration or imprudence are ascribed.

From all expression, however, of such regret, concerning any of the charges, were there aught that should induce my heart or judgment so to incline, the irremediable action of my clerical brethren has debarred me.

I again request, that the Convention will interpose between me and all movements and influences identified with proceedings unknown to the Canons. More particularly, I desire, that if this body incline either to accept or to refuse my resignation of episcopal jurisdiction on the ground of these charges, and not on the ground of my impaired health alone, they will take such steps as they shall see fit, to have them examined, in a manner consistent with justice to me and to the Church.

Respectfully and affectionately,
Your friend and brother,
H. U. ONDERDONK.

Philadelphia, Sept. 2, 1844.

Hooker's Works.

The Appletons have had the hardihood to publish a complete edition of the works of Richard Hooker, styled by the common consent of ecclesiastical writers, the "learned and judicious divine," with his life by the celebrated Isaac Walton. The book is edited by Keble, Professor of Poetry at Oxford University, and is printed from the best Oxford edition, with copious indexes, and all the references and quotations in the original languages. This seems a bold undertaking for such an age of cheap literature and sciotism as that in which we live; but the publishers, of course, know what they are about, and it is really a comfort to one born half a century ago, to know that readers can be found for an old fashioned book, such as it takes a genius and a scholar his whole life time to write. Hooker's "Laws of Ecclesiastical Polity," has long been a classic among theological books. His learning, piety, and ability, are universally admitted; and these voluminous works afford the most convincing evidence of his untiring industry and research.

Mr. G. S. Appleton, No. 148 Chestnut street, is the Philadelphia publisher.—*U. S. Gaz.*

Providential Escape.

We have been furnished by a friend with the following letter addressed to him by an eminent clergyman in Lafayette, Indiana.

Dear Mr. * * * *—Rejoice with me, our beloved Bishop Kemper is safe, but his danger has been imminent, and his escape most providential. We had spent Sunday the 1st at Delphi, and set out in a wagon before daylight, about 3 in the morning on Monday, to take stage at Lafayette for Indianapolis at half past 7. The fording of the Wabash had been good for some few days, though rather deep; it was so even as late as ten on the night previous. But in the night came a sudden rise of six feet water. There had been no rain in the neighborhood to excite suspicion. Confidently, therefore, did my parishioner drive into the stream. In a few moments they found themselves in a most perilous situation, and the wagon soon filled, and the water was up to their necks. The effort to turn was unsuccessful; and now nothing remained but to swim for life. The Bishop, though he had not for many years practised such exercise, struck out resolutely for the shore, and though encumbered with a heavy overcoat, swam between 30 and 40 feet, and found himself safe on land amid the anxious congratulations of the Rev. Mr. Manney, and Mr. Gist, of Delphi, and Mr. Barber, of Michigan City, two of our delegates to Convention, who were in company and following behind. Mr. Mason, who held the reins, after vain efforts to rescue his horse, soon followed in like manner. The horse, a noble animal, was drowned. The water was so deep that the wagon, though a covered one, sunk entirely out of sight. Happily they had not reached the main current which set strongly downward, and there was an eddy which by a circuitous course set in towards the shore, or humanly speaking, considering too that it was yet dark, the event would have been fatal.

But God in his gracious providence ordered it otherwise, giving him, I trust, for many years to the Church he loves so well, and sparing the hearts of mourning thousands an agonizing pang, such as no similar event had called forth, since the day when the sainted Heber, the Missionary Bishop of Hindostan, perished in the bath in the far Carnatic.

I am happy to assure you that the Bishop is well; his system soon recovered from the shock, and as yet he has suffered no inconvenience from the exposure and fatigue, though he was so unfortunate afterwards as to be overturned in the wagon that same morning, our roads this season being extremely bad on account of very heavy and protracted rains.

Calendar.

September.

15. Fifteenth Sunday after Trinity.
18. Ember Day.
20. } Ember Days.
21. St. Matthew the Apostle. } Ember Days.
22. Sixteenth Sunday after Trinity.
29. Seventeenth Sunday after Trinity. St. Michael and All Angels.

October.

6. Eighteenth Sunday after Trinity.
13. Nineteenth Sunday after Trinity.
18. St. Luke the Evangelist.
20. Twentieth Sunday after Trinity.
27. Twenty-first Sunday after Trinity.
28. St. Simon and St. Judge the Apostles.

Diocesan Record.

Episcopal Acts by the Bishop of this Diocese.

Richmond County.—Thursday, September 5th, consecrated St, Luke's Church, Rossville. The Instrument of Donation and Request for Consecration by the Vestry was presented to the Bishop by William Shea, Esq, Senior Warden, and read by the Rector, the Rev. Charles D. Jackson. The sentence of Consecration was read by the Rev. John M'Vickar, D.D., Professor of Moral Philosophy, &c. &c., in Columbia College, New York, and the Morning Prayer by the Rev. David Moore, D.D., Rector of St. Andrew's Church, Richmond, assisted by the Rev. Thomas H. Taylor, D.D., Rector of Grace Church, New York, who read the Lessons; and the Sermon preached by the Bishop.

In the afternoon confirmed 16 in St. Luke's.

Bishop Onderdonk's Appointments for Visitation.

Thursday, September 19, by request of the Bishop of Connecticut, an ordination at Glenville *in that Diocese.*

Sixteenth Sunday after Trinity, September 22, A. M., Yonkers, *Westchester County;* 4 P. M., Tuckahoe.

Seventeenth Sunday after Trinity, and Feast of St. Michael and All Angels, September 29, St. Michael's Church, *New York.*

Where ordinations or institutions are to take place the candidates are expected to see that at least two presbyters are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

Bishop Onderdonk wishes to call the attention of the Clergy of the diocese to the following

Form of Parochial and Missionary Reports,

RECOMMENDED BY HIM.

Baptized..........Adults ——
Children ——
Total ——
Confirmed.....[*In this number should be included all belonging to the parish, whether confirmed therein or elsewhere, and not those of other parishes, who may have resorted thither for Confirmation.*]
Marriages.....
Funerals......
Communicants. Added, as new Communicants ——
Removed into the parish ——
Removed from the parish ——
Died ——
Present number ——
Catechumens...[*Under this head, let there be included, distinguished as occasion requires, all the children and others of the parish who are under a course of instruction in the Church Catechism; members of other classes for religious instruction; and Sunday scholars.*]
Contributions...The Theological Education Fund of the Diocese ——
For Diocesan Missions ——
The Episcopal Fund ——
The Diocesan Fund ——
The Fund for Aged and Infirm Clergymen ——
In the City of New York, The New York Protestant Episcopal City Mission Society ——
[*Contributions to the above mentioned objects are required by the Canons to be made annually by every congregation. The following are also hereby earnestly recommended:*]
The New York Bible and Common Prayer Book Society ——
The Protestant Episcopal Tract Society, New York ——
The Genl. Theological Seminary ——
The General Protestant Episcopal Sunday School Union ——
The Board of Missions of the Protestant Episcopal Church in the United States ——
[*Distinguishing, as occasion requires, between Domestic and Foreign Missions.*]
Other objects connected with the Church ——
[*Distinguishing as occasion requires.*]
Remarks........[*Under this head let there be included, according to the Canon, all matters, other than those above specified, which may throw light on the state of the parish; especially,* The number of times divine service has been celebrated on Sundays, on holy days, and on other days;—The number of times the Holy Communion is administered;—The frequency with which children are instructed or examined in the Church Catechism by the minister, "openly in the Church;" and, The number of Catechists who aid the pastor in Sunday School or other catechetical instruction.

Attention is also asked to the following provisions:—

Extract from Canon VIII. of the General Convention of 1841.

"Every other clergyman, not regularly settled in any parish or church, shall also report the occasional services he may have performed; and if he have performed no such services, the causes or reasons which have prevented the same."

Article IX. of the Rules and Regulations of the Missionary Committee of the Diocese of New York.

"No re-appointment of a missionary shall be made, except for special reasons it seem otherwise good to this Committee, unless he shall, for the past year, have caused to be made in his congregation, or each of his congregations, all the contributions required by the Canons, and unless he shall have made his annual report to the Bishop in the form set forth by him."

New York, September 7, 1844.—3t

Notices.

Diocesan Convention.

Notice is hereby given that the ANNUAL CONVENTION of the Protestant Episcopal Church in THE DIOCESE OF NEW YORK, will assemble in ST. JOHN'S CHAPEL, in the city of New York, on WEDNESDAY, THE TWENTY-FIFTH DAY OF SEPTEMBER, at TEN O'CLOCK in the morning. By order of the Bishop.

BENJAMIN I. HAIGHT, Sec'y.

New York, August 22, 1844.

In publishing the forgoing notice, it is made the duty of the Secretary by Canon I. § 5, to accompany it with a copy of section 4 of the same Canon, which is as follows:—

"The appointment of a Lay Deputy to the Convention of this Diocese shall be certified in writing by the Rector of the Parish of which he is a representative, or by one of the Wardens, or by the Clerk of the Vestry of such church; and no other certificate of the appointment of any Lay Deputy or Deputies to the Convention of this Diocese shall be allowed or received. And no Lay Delegate shall be entitled to a seat in the Convention unless he be entitled to vote for Wardens and Vestrymen of the church which he is appointed to represent."

☞ NOTICE is hereby given that the Annual Meeting of the Corporation for the Relief of Widows and Children of Clergymen will be held on TUESDAY, September 24th, in the Sunday School Room of St. John's Chapel, at 5 o'clock, P. M.

S. SEABURY, Sec'y.

N. B. By the revised laws of the Corporation the day of the Annual Meeting has been changed from the day after to the day next before the day of the meeting of the Annual Convention, agreeably to the above notice. August 31.

GENERAL THEOLOGIAL SEMINARY.—The stated Triennial Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States will be held in St. John's Chapel, in the city of New York, at 6 o'clock, P. M., on Monday, the 30th of September, 1844.

Sept. 14. E. Y. HIGBEE, Sec'y.

BOARD OF MISSIONS.—The Triennial Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America" will be held at St. Andrew's Church, in the city of Philadelphia, on Thursday, the 3d of October next, at 5 o'clock, P. M.

Sept. 14. P. VAN PELT, Sec'y.

☞ The Rev. Dr. HIGBEE will deliver the stated Quarterly Sermon *in the Mission Church of the Epiphany*, in Stanton st., between Essex and Norfolk streets, on Sunday evening next, (Sept. 15.) Services to commence at half past seven o'clock. The usually Missionary Collection will be made. Sept. 14.

☞ TO CHURCHMEN.—The Reverend the Clergy and others visiting New York as Delegates to the Convention or for other purposes, will in future find a *Register* at this office, (161 Fulton street, opposite St. Paul's Church,) where they can enter their names, places of residence, where stopping in the city, &c., so that their friends may be able to find them while here.

Sept. 14.

CHURCH OF ANNUNCIATION.—On Sunday morning next a collection will be made at the Church of Annunciation, Thompson street, to aid in replenishing the exhausted treasury of the "*New York Bible and Common Prayer Book Society.*"

The liberality of Episcopalians is earnestly solicited on this occasion,—the demands on the Society to aid feeble parishes by the distribution of Bibles, Testaments, and our invaluable Prayer-book, are very great and constantly increasing—and it is hoped will be met by extended generosity.

CALVARY CHURCH, *corner of Fourth Avenue and 22d Street.*—This church having been enlarged, will be reopened on Sunday next, the 15th inst., when the Institution of the Rev. Samuel L. Southard to the Rectorship will take place. Services to commence at the usual hour. Sept. 14.

ST. PAUL'S COLLEGE.—The duties of this Institution will be resumed at the usual time—on the first Monday in October next.

Sept. 14. W. A. MUHLENBERG, Rector.

NEW EPISCOPAL FREE CHURCH.—The large room, corner of Canal and Hudson streets, is now open on Sundays as a free Church, Rev. E. A. NICHOLS, minister. Divine service at 10½ A. M. and 7½ P. M.

ST. SIMON'S CHURCH.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. August, 1844.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,

August, 1844. 296 East Broadway.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

Aug. 1844. C. H. WILLIAMSON, 72 Murray st.

Acknowledgments.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of the 4th inst. has received the following sums:

From ladies of Christ ch, Alexandria, D C, per Rev C B Dana, rector, for "bread fund," Athens, $25; for foreign missions generally, $5; through E S Childs, Washington, D C, for China, $35; for Africa, $20; from Female Missionary Society of Trinity ch, Washington, from family of J A Smith, Washington, $25—$80; from St Paul's ch, Charleston, S C, $70 75; do do, for Africa, $5; through H Trescott, Esq, R A, $75 75; from Mrs Lucy Leffingwell, Norwich, Ct, per Rev S B Paddock, half, $21 25; from Millwood, Va, $5; Ladies' Missionary Society of Trinity ch, Columbus, O, per Rev F Dobb, rector, $29 50; "Anonymous," Newton Lower Falls, Mass, through Rev Dr Robertson, for 2d year's subscription, for support of Rev H Southgate, $25. Total, $266 50.

J. SMYTH ROGERS, Treasurer,

New York, Sept. 11, 1844. 57 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Miss Gardner of Fishkill Landing, by the hands of Mr W R Ronalds, $2; H S H, $3. Total amount, $5.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.

New York, September 11, 1844.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sum:—

From the Church of Messiah, Glens Falls, and Zion ch, Sandy Hill, Rev J A Spooner, $3.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street

New York, September 11, 1844.

PAROCHIAL SCHOOL, GALVESTON, TEXAS.—The Rev Mr Eaton thankfully acknowledges the receipt of $1 45, from the Church at M A, per the hands of T N Stanford, Esq, towards the erection of a Parochial School at Galveston, and he respectfully solicits from the benevolent further aid for this important object.

Contributions will be received and acknowledged by Messrs. Stanford & Swords, 139 Broadway; T. C. Butler, Esq., 20 John street; or at the office of the Foreign Committee Board of Missions, 281 Broadway, New York. September 11, 1844.

Journals of the Conventions of the P. Epis. Church

IN THE DIOCESE OF NEW YORK.

REPUBLISHED under the supervision of the Bishop of the Diocese and the Secretary of the Convention, from the several Journals as originally printed.

☞ Vol. I. of the above work is now ready embracing all the Journals both of the Annual and Special Conventions from the first held in 1785 to that of 1820. These Journals are indispensible to Churchmen desirous to be acquainted with the early history of the Church in this State. 8vo. Full bound in *sheep.*—Price $2 25. HENRY M. ONDERDONK,

Sept. 14—2t Publisher and Bookseller, 25 John st.

DICTIONARY OF THE CHURCH.—A third edition of this Standard and valuable work, will be issued in a week or two. A small number still on hand of the second edition. Price $1 25.

HENRY M. ONDERDONK,

Sept. 14. Publisher and Bookseller, 25 John st.

THE RELATION OF THE CLERGY AND LAITY.—The above Sermon by the Rev. SAMUEL SEABURY, D. D., and one of the course delivered in St. Paul's Chapel and St. Clement's Church, New York, is now ready and for sale, price 12½ cents, by

HENRY M. ONDERDONK,

Sept. 14—3t Publisher and Bookseller, 25 John st.

NEW THEOLOGICAL WORKS.

JUST IMPORTED.

SUNDAY AFTERNOONS AT HOME, by Mrs. Fry, 1 vol.	$1 75
The Wars of Jehova, a Poem, by T. Harokins, 1 vol.	5 00
Pulpit Cyclopædia, vol. 3	1 75
Birk's First Two Visions of Daniel, 1 vol.	1 87
Samuel's Missionary Tour in Arabia, 1 v.	2 50
Holland's Cruciana, Illustrations of the Cross,	1 50
Waddington's Church History. First series, 3v	7 00
do do Second series, 3 v, 8vo	6 00
Archbishop Ushers Works, vol 13	3 50
Biblical Students Assistant, by Clericus,	2 00
Dr. Thos. Jackson's Works, new edition, 12 vs	30 00
Edgar's Variations of Popery, 1 v, 8vo	3 00
Shoberl's Persecutions of Popery, 2 v	— —
Tholuck's University Sermons, 1 v, 8vo	2 00
Hengstenberg's Comment on Psalms, vol 1	2 50
Book of Revelation, in Greek and English, 8vo	1 75
Chrysostomus on the Priesthood, by Marsh,	2 00
Dr. Butler's Works, new edit. 2 v, 8vo, Oxford,	4 00
Conrager's Validity of English Ordinations,	3 00
Martial, on Penitential Discipline, 1 v	2 00
Thorndike's Theological Works, vol 2,	3 00
Beveridge's Works, vol 4,	3 00
Library of the Father, vol 16	3 00
Ranke's History of the Popes, new edition,	4 50
Rev. Rob. Hall's Works, 6 v, 12mo, neat edit.	8 00
Jones's Canons of the New Testament, 3 v,	5 00
Knapp's Lectures on Christian Theology, 1 v	4 25
Bartlett's Walks about Jerusalem, 1 v	3 50
Memoirs of British Female Missionaries,	1 00
The Baptistery, new edition, 1 v, 18mo	1 00
Stoddart's Letters on the Psalms, 1 v	1 25
Horsley's Biblical Criticism, new edit. 2 v	8 75

Imported and for sale by
WILEY & PUTNAM, 161 Broadway.

☞ Single copies of English books imported to order per steamer. Sept. 14.

REPUBLICATION OF THE JOURNALS OF THE NEW YORK CONVENTIONS.

NO. VI. of the above Reprint is now ready, and for sale by—Price twenty-five cents, by

HENRY M. ONDERDONK,

Sept. 14—2t Publisher and Bookseller, 25 John st.

JUST PUBLISHED.

BERNARD LESLIE, or a Tale of the last Ten Years. Second American edition.

J. A. SPARKS,
The Churchman Bookstore, 161 Fulton street,

Sept. 7. Opposite St. Paul's.

MRS. MULLIGAN and Miss ROBERTS's Boarding and Day School for Young Ladies, (No. 45 Walker street,) will be opened on Tuesday, September 10th. Sept. 10—3t

MISSES RAINSFORD'S School, No. 47 Irving Place, New York. The duties of this establishment will recommence on Monday, September 2d.

September 7—4t$

MRS. OKILL, (No. 8 Clinton Place, Eighth street,) will be prepared for the return of her pupils on Monday, the 16th of September. Sept. 7.

PROFESSOR TAPPAN'S SEMINARY FOR YOUNG LADIES, No. 13 Carroll Place, will re-open on Monday, September 9th.

PROGRAMMES of the course of studies, &c., may be obtained at Wiley & Putnam, 161 Broadway, and R. Lockwood & Sons, 411 Broadway. Sept. 7—1m

THE CHURCHMAN.—A few sets of the Churchman from its commencement, bound and in good order, may be had at this office. J. A. SPARKS,

Churchman's Bookstore, 161 Fulton street,

Aug. 31. opposite St. Paul's.

MISS SAGAR and Miss BALLOW will re-open their Boarding and Day School for Young Ladies, No. 10 Albion Place, (Fourth street,) on Monday, the 9th of September. August 31.

MISS FORBES, No. 6 Abingdon Square, will re-open her School on Monday, September 9th.

August 31—4t$

A TEACHER.

WANTED a situation as Teacher, for a year or more, by a graduate and Candidate for Orders of experience in instructing. Abundant references given. Direct, post paid, to A. O. B., Churchman office. August 3.

THE FOLLOWING BOOKS

Published by George & Wayne, Philadelphia,

MAY BE HAD OF

J. A. SPARKS, Churchman's Bookstore, 161 Fulton street, opposite St. Paul's, New York.

The Difficulties of Romanism, by George Stanley Faber, B. D., Rector of Long-Newton, Author of "The Difficulties of Infidelity," "Doctrine of Election," &c., with an Introductory Essay, by Rev. John Coleman, Rector of Trinity Church, Southwark, Philadelphia. 1 vol. 12mo.

The Churchman's Manual, an Exposition of the Doctrines, Msnistry, and Worship of the Protestant Episcopal Church in the United States, by the Rev. Benjamin Dorr, A.M., Rector of Christ Church, Philadelphia. Second edition, 1 vol. 12mo.

Recognition of Friends in Another World, by the Rev. Benjamin Dorr, A.M., Rector of Christ Church, Philadelphia. Third edition. 24mo.

Pay Thy Vows, a Pastoral Address subsequent to Confirmation, by the late G. T. Bedell, D.D., Rector of St. Andrew's Church, Philadelphia. 1 vol. 32mo.

Wilmer's Episcopal Manual, a Summary Explanation of the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America, with an Appendix. One vol. 12mo.

Wilson on Confirmation, by Rev. Benjamin Dorr, D.D. One vol. 32mo.

The Origin and Compilation of the Prayer Book, by the Rev. William H. Odenheimer. One vol. 32mo.

The Devout Churchman's Companion, by Rev. William Odenheimer. One vol. 32mo.

History of a Pocket Prayer Pook, by Rev. Benjamin Dean, D. D. One vol. 18mo.

The Holy Communion, by Rev. Benjamin Dorr, D. D. One vol. 18mo.

The True Catholic No Romanist, by Rev. Wm. H. Odenheimer. One vol. 32mo.

Questions on the Lessons, Collect, Epistle, and Gospel, in the Sunday Morning Service of the Church, designed for Sunday Schools and Bible Classes. In three parts, each.

The Churchman's Heavenly Hours, or Daily Approaches to God, in a series of Prayers, Meditations and Hymns. One vol. 32mo. with fine plates.

☞ 32mo. Bibles and Prayer Books, variously bound, together and separate. August 17.

BRADLEY'S PRACTICAL SERMONS.

JUST PUBLISHED,

PRACTICAL SERMONS for every Sunday and Principal Holyday in the Year, by Rev. Charles Bradley, A. M., author of Sermons Preached at Clapham, Glasbury, &c., two vols. or London edition in 1 vol. 8vo. Price $1 50.

Recently published uniform with the above, Sermons Preached at Glasbury and Clapham, by Rev. Charles Bradley, A. M., 2 vols. of English edition in 1 vol. 8vo. Price $1 25:

RECOMMENDATIONS.

From the Rt. Rev. Bishop McIlvaine, of the Diocese of Ohio. Gambier, May 1, 1844.

I have long known and highly valued the Sermons by Bradley, which have been for several years before the public His later volumes I have not had an opportunity of reading. If, as I do not question, they sustain the reputation of the others, I can freely speak of all as very evangelical, spiritual, and edifying; well adapted for family and private reading, as well as for the use of lay-readers in congregations.

CHARLES P. M'ILVAINE,
Bp. of the Prot. Ep. Ch. in the Diocese of Ohio.

From the Rt. Rev. Bishop Hopkins, of the Diocese of Vermont. Burlington, Vt., May 14, 1844.

I fully concur in the foregoing recommendation.

JOHN H. HOPKINS,
Bishop of the Diocese of Vermont.

From the Rev. Dr. Anthon, Rector of St. Mark's Church. N. Y. June 4, 1844.

My acquaintance with the Rev. Mr. Bradley's Sermons, which have been before the public for some years, has led me to value them very highly. I have not as yet had an opportunity of reading his later Discourses; but from what I have learned from many of my brethren, am disposed to believe that they will prove a great acquisition for families and lay-readers in our Parishes. H. ANTHON, Rector of St. Mark's.

From the Rev. Dr. Milnor, Rector of St. George's Church, N. Y. St. George's Rectory, June 13, 1844.

Their greatest value consists in the sound views of doctrine, and the practical value of the instructions of the sacred Scriptures, which these Sermons throughout exhibit; and when to these properties are added the perspicuity and beauty of the language in which they are clothed, I cannot express too strongly my sense of the service you have rendered the cause of true religion, in the republication of these very valuable Discourses.

JAMES MILNOR.

"The style is so simple that the most unlearned can understand them; the manner so instructive, that the best informed can learn something; the spirit so fervent, that the most engaged Christian can be animated and warmed by their perusal.—*Christian Witness.*

D. APPLETON & CO.,

Setp. 14. Publishers, 200 Broadway.

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION

WILL republish in a few days, WITH BEAUTIFUL ILLUSTRATIONS, from designs by Chapman, the following books recently received from England.

THE SHADOW OF THE CROSS—*An Allegory.* By the Rev. W. Adams, M. A.

THE DISTANT HILLS—*An Allegory.* By the same author.

LATE PUBLICATIONS OF THE UNION.

Beavens's Help to Catechising—120 pages 18mo. stiff pasteboard covers.

The *same*, on fine paper, with an *Introduction* by the author, 144 pages, 18mo., fine muslin.

The Rector's Visits, or *Stories on the Lord's Prayer.*

The *Children of Hazlewood School.*

James Ford, or The Heedless Boy.

The Early Called—A Gift for Bereaved Parents. By the Rev. W. H. Lewis.

The Juvenile Repository. Vols. 1, 2 and 3. Being the republication of a portion of Burns's (London) Juvenile Series.

The Adorning of Good Works.

Sacred History—Old Testament.

Orders may be addressed to
DANIEL DANA, JR., Agent,

Sept. 7—2tis 20 John street, New York.

ONLY $6 50 Cts.

ILLUSTRATED COMMON PRAYER. Edited by the Rev. J. M. Wainwright, D.D.

☞ The subscriber is enabled to offer the above splendid edition of the Common Prayer at the low rate of $6 50, being TWO DOLLARS less than the publisher's price. It contatns upwards of SEVEN HUNDRED engraved Illustrations, is bound in Turkey morocco, embossed with an exterior and interior view of Trinity Church, and has the Psalms in metre, and Hymns complete. Episcopalians from other cities and from the country are invited to call and examine.

HENRY M. ONDERDONK,
Publisher and Bookseller, 25 John street.

Sept. 7 4t

Just Published—Memoir of the Life of the

RT. REV. ALEXANDER VIETS GRISWOLD, D. D., Bishop of the Protestant Episcopal Church in the Eastern Diocese, by JOHN S. STONE, D. D., Rector of Christ Church, Brooklyn, N. Y. With an Appendix, to which are added a Sermon, Charge and Pastoral Letter of the Late Bishop. One large volume, $3.

☞ Also, a few copies of the Life of the late Bishop Moore, of Virginia; and the late Bishop White, of Pennsylvania. For sale by

STANFORD & SWORDS,

August 17. 139 Broadway.

ORGANS.

THE subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,

Sept. 7. Centre street, head of Canal st.

SCHOOL.—NEW HAVEN, CONN.

THE Winter Term of the Misses EDWARDS's Boarding and Day School for Young Ladies will commence on Wednesday, the 25th of September.

New Haven, August 26.—6t

WANTED—By a young man, a graduate, a situation as teacher in a family or Academy. One in or near New York would be preferred. Address, post-paid, the publisher of this paper. Aug. 17.

From the London Church Intelligencer.

Archdeacon Wilberforce's Charge.

Concluded.

But we must not flatter ourselves that our admonitions, how serious, earnest, and affectionate soever, will produce at once any great effect. Men in general are not to be reasoned by old arguments into a new practice. We must teach them by example the nature of public worship. Yet, how are we to begin? In some cases the question is hard to answer, but in others the reply is obvious: worship, like charity, must begin at home. Are we not reminded by Joshua's declaration that from the obedience and order of individual families must arise that spirit which, radiating more widely as it advances, and interfusing and extending its influence, will gradually overspread the whole service of social life. And where, if not in the families of the Clergy, must we look for an attention to the heart-stirring declaration of the Patriarch, "As for me and my house we will serve the Lord?" Every Clergyman, to whom God has given the government of an household, may secure at all events such habits of common worship amidst those who are sheltered by his own roof as may teach his parishioners for what purpose they assemble together. I am not speaking now of the daily duty of public intercession in church, but of the effect which may be produced upon the people on the Lord's day, if the habit of public worship be duly cultivated in the family of the priest. There is no Clergyman probably whose daily life is not consecrated by some species of family devotion. But it may be questioned whether the mode in which this duty is performed is always that which is best adapted to make our households, as the ordination service suggests, "wholesome examples and patterns, as much as in us lieth, to the flock of Christ." Of the forms of worship which have been composed for family use during the present century, many have been the work of good men, and are adapted to call forth the feelings and express the wants of our nature. But without exposing the Book of Common Prayer to be viewed in the unattractive light of a compulsory service, it may certainly be expected that the enthusiastic praises which our ordinal receives should lead men if not to adopt, at all events to imitate it. Whereas nothing is more usual than for men to speak of the Liturgy as the sublimest and most spiritual of all uninspired compositions, who not only abstain from its use six days in the week, but seem studiously to shun all approximation to its spirit. Of those who have gone fully along with the arguments which have just been adduced in behalf of a Liturgical form of worship, many will be positively startled at the thought of its practical adoption. Yet when persons use unpremeditated prayers in their families, or when they have recourse to such multiplicity of forms as may supply endless variety, their course is exactly contrariant to that rule of our Reformers, which commands the Clergy to use "morning and evening prayer" every day, under a feeling that one day stands in want of few petitions which are not needed by another. If it be said that persons will not be attentive to prayers which are continually employed, is not this an objection to the use of any public Liturgy? We come back, therefore, to the very fallacy, which has been already refuted. If unpremeditated prayer is expedient in a family, it is difficult to discern why it is unsuitable in that larger household, the Church of God. But in truth, its adoption in a family is found to produce the same evils as would attend its employment in public worship, that common prayer, united worship, the consentient flowing forth of many persons in the self-same petitions is impossible. Our Reformers were clearly of opinion, and I believe that no one has ever tried the experiment without witnessing to its success, that the constant reiteration of the same prayers, if men combine with one heart and one voice in giving them meaning and utterance, infuses rather a relish than a distaste for their use. But even if the rule which they have prescribed is not fully complied with, yet to render a partial obedience to its spirit would in some measure contribute to the same result. Suppose only that the family devotions of the Clergy, if not consisting of the Order of Morning and Evening Prayer, were framed in some degree upon its model. Would not the custom of bearing their part in responses and psalms give their households that habit of public worship, which even among them is often wanting? Might not this spirit spread to the rest of the parishioners? If the priest's family do not kneel in prayer, if they take no part in the Church's public acclamations, if they listen unconcerned while he invites them to join him in praise and supplication, can we wonder if a similar listlessness is found in the congregation? Are we not taught by the Apostle, that a due care for our individual households is an essential requisite for the discharge of our public duties? For if a man know not how to rule his own house, how shall he take care of the Church of God?

If the Clergy in general were more attentive to this subject, their influence might modify the whole manner of performing the important duty of family devotion. The laity who have adopted this salutary practice might often be guided to a more expedient manner of performing it. The general prevalence of the present usage must be traced probably to the fact that in former times family prayers were often employed by those who disliked that more frequent observance of public worship, which was maintained till the earlier part of the last century. The consequence has been, that the great mass of forms of family devotion have been constructed upon a puritan basis. Not only is their language oftentimes cold and unspiritual, implying little gratitude for the benefits of the baptismal covenant, and a low view therefore of the responsibilities of the Christian character—the very points which in the consentient devotions of a Christian family should be brought prominently forward—but their very form and arrangement show that the public offices of the Church have not been the ideal models after which they have been fashioned. An obvious proof is the manner of using the Lord's Prayer. This hallowed form of words has of long time been employed in the English Church as the introduction to our act of common worship. "It has been the foundation," according to the recommendation of Tertullian, "upon which our other prayers have been built." Such was not the primitive usage, because as none but Christians could properly employ our Lord's words, and address God as their Father, this prayer could not be used publicly in the commencement of worship, while a large portion of the congregation consisted of unbaptized men. But not only does the daily service of the English Church begin with the Lord's Prayer, so soon as the profession of penitence and promulgation of forgiveness have prepared the worshippers to appear before God; but the Communion Service, and the series of prayers which follow the reading of Scripture are commenced in the same manner. A similar practice is observable in the private prayers of some of our ancient worthies. But whether from inadvertence or from superstitious aversion to the usages of the Church the Directory for Public Worship, which was put forth by the Long Parliament, together with their prohibition of the Liturgy, defers all mention of the Lord's Prayer to the conclusion of its ordinances. And this example has been followed in most forms of family devotion.

A still more serious evil has been the prevalent adoption of protracted recitations by the reader,[*] instead of that system of antiphonal response of which the Book of Common Prayer affords so striking an example. Yet what can be better than the usage which the Church has sanctioned, whether we regard its authority or its effect? Not only was it adopted in the Jewish Church, when under the immediate direction of God; but the self-same manner of worship is practised, as we are assured, by that portion of the united family of worshippers which stands nearest to the throne of God, with which the Church militant must naturally crave to be associated. And if we regard the natural effect of a frequent interchange of address and answer, we must recognize their efficacy in arresting the attention and aiding the devotion of those whose thoughts are too apt to be left behind in a lengthened supplication. The two systems which are thus opposed to one another depend in reality on two different principles, and propose to themselves different results. The usage of reciting continuous prayers proceeds on the notion that prayer is a species of instruction, and is mainly designed to admonish the auditory. The antiphonal responses of our public ritual suppose, on the other hand, that the great end of prayer is God's worship. The former, therefore, seeks such variety of expression as may stimulate the hearers by its novelty; the latter desires that the public offices may be so familiar to men's minds, that all may be able to partake in them. Now, strictly speaking, it is this last system only which has in view the real purposes of public prayer. And therefore, without implying censure upon those who have adopted other methods of doing good, I cannot but think that the Clergy would find great advantage from constructing their family devotion on the models of our public offices. In places which the Church service is not publicly employed, the use of the greater or lesser Litany, according to the day of the week, together with the appointed portion of the psalter, would supply opportunity for accustoming their households to bear part for themselves in social worship. Indeed, such an usage seems naturally suggested by the obligation which the Clergy have themselves contracted, that either in public or private they will make daily use of the Common prayer. Surely those who maintain a form of family service, which has no reference whatever to the authorized formularies of the Church, are hardly showing them such genuine affection as is likely to tell upon the feelings of their people. Nothing is more important for the Clergy than consistency.—Should it ever seem that while eulogising the Book of Common Prayer in public, in private we disrelish its use; should we abandon it whenever we can evade the requirements of authority, and rather accept it as a necessary bondage than resort to it as the most appropriate expression of our unconstrained thoughts; we can hardly expect that our insincerity will escape detection, or that our words will weigh more than our actions.

And this leads to the last observation with which I will trouble you, that if we would set our people the example of united worship, and desire to infuse a spirit of devotion and faith, our only course is to *be* what we inculcate, and to set forth our advice in our lives. How far we have each done this heretofore, is a question I leave to your own consciences. You will have to answer it at the day of the Lord Jesus before a far different auditory. So much only I will say, that where a Clergyman's vows say one thing, and his life says another—when after promising at his ordination to lay aside the study of the world and the flesh, his first objects are pleasure, wealth, or advancement, however he may deceive himself he seldom deceives others, but is soon felt to be what it is impossible to deny, that he is the most contemptible being that beholds the sun. But it is not merely to escape men's censures that I would beseech you to *be* what your vows require, but still more because you will find no acceptance from Him whom you serve unless you pray from the heart, and live according to your prayers. Now the great trust that has been committed to our hands—the treasure which we have in earthen vessels—can prosper only through His blessing who rules the wills and affections of mankind. He can make us acceptable with those who hate, and revered by those who despise us. Let Him go forth with us, and our arms prevail; let Him leave us, and we must turn back in the day of battle. What then shall win us success save that effectual fervent prayer to which the ear of Heaven is accessible? Did our Great Master in the days of His flesh pour forth strong crying and tears, and was heard in that He feared, and shall we expect our warfare to succeed without earnest and importunate supplication? This must be the secret of our strength in the warfare of the approaching years. Many souls ought this year to be gathered into our Master's fold; may He increase our efforts and further our success, that we may be acquitted of our this year's labor, at that awful retrospect—"The hour of death and the day of judgment."

APPENDIX.

As a specimen of the use which may be made of the Church Service in family worship, the following plan is suggested.

It is presumed that every member of the family is provided with a copy of the Prayer Book.

AN ORDER OF MORNING OR EVENING PRAYER FOR A FAMILY.

(When daily service is not offered in Church.)

All standing up.

Reader.—O Lord, open Thou our lips.

Answer.—And our mouth shall show forth Thy praise.

R.—O God, make speed to save us.

A.—O Lord, make haste to help us.

R.—Glory be to the Father, and to the Son, and to the Holy Ghost.

A.—As it was in the beginning, is now, and ever shall be: world without end.

R.—Praise ye the Lord.

A.—The Lord's name be praised.

Then are read the Psalms for the day of the month in alternate verses. Then (all sitting down) is read a Lesson from the Old or New Testament. Then is said the Confession (all kneeling): the whole family repeating each clause after the Reader.

Almighty and most merciful Father; We have erred and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But Thou, O Lord, have mercy upon us, miserable offenders. Spare Thou them, O God, which confess their faults. Restore Thou them that are penitent; According to Thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for His sake; That we may hereafter live a godly, righteous, and sober life, To the glory of Thy Holy Name. Amen.

O Lord, we beseech Thee, mercifully hear our prayers, and spare all those who confess their sins unto Thee; that they whose consciences by sin are accused, by Thy merciful pardon may be absolved; through Christ our Lord. Amen.

Our Father, which art in heaven, hallowed be thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil; For thine is the kingdom, and the Power and the Glory, for ever and ever. Amen.

Reader.—O Lord, show Thy mercy upon us.

Answer.—And grant us Thy salvation.

R.—O Lord, make clean our hearts within us.

A.—And take not Thy Holy Spirit from us.

Then follow the Collect for the day, the Collects for Peace and Grace, or the two Collects for Evening Prayer, with other Collects at the discretion of the Reader: the family answering, at the end of each Collect, Amen.

On Wednesday and Friday Mornings the Litany may be read, the family answering to every petition.

---

[*] It is not designed to recommend the custom of those who read portions of the Liturgy in their family worship, without providing that the Rubrical responses shall be made by their domestics. This habit does injustice to the Book of Common Prayer, which was framed for an antiphonal service, and loses its effect so soon as its principle is abandoned; while the custom of hearing the prayers without taking part in them will rather prevent than encourage the practice of responding. The same may be said respecting the use of the Psalter; the Psalms will be found far more impressive when read, according to the Church's intention, as prayers or hymns, than when converted, according to the practice of the present day, into lessons; while the daily habit of employing them will render persons who are comparatively illiterate, so familiar to their use, that they will be able to take part in them.

Reviews, &c.

Ancient Liturgy of the Church of England, according to the uses of Sarum, Bangor, York, and Hereford. By WILLIAM MASKELL, *Priest in the Diocese of Salisbury.*—London: Pickering. 1844.

Anything which serves to connect us as one body in Christ with those who stood at the ancient altars of our common country we hail with no common satisfaction. Mr. Maskell's extremely beautiful publication serves to realize this feeling, we mean of the continued presence of the One Church in these lands. It is the first publication, since the schism of the sixteenth century, of the Liturgy of the ante-Reformation Church. Mr. Maskell uses the word Liturgy in its true, i. e. its sacrificial sense, as confined to the Eucharistic Office; and we think that he has done well by printing the several Anglican uses in parallel columns with the modern Roman.

This volume is but an instalment, we hope, of the whole Missal, and of the other ancient Service Books of the Church. Its advantages are various, the lowest of which we reckon its typographical beauty, its antiquarian value, or even the very considerable learning which the editor has displayed in his preface. We do not think that a higher or deeper interest than these attaches to such a series. Men have talked till really the ignorant believe that the Missal is a collection of blasphemous absurdities: such books as Mr. Maskell's will show them what the ancient Liturgy really was, and, by affixing the Clementine Liturgy, we may also learn both the relative value of our own Communion Service, that of the First Book of Edward VI. and that which these offices superseded. And yet more, as our Church, since the Reformation, has always claimed to have revised her services in the strictest accordance with primitive antiquity, the whole case is here laid before us: the Clementine Exemplar and the three Liturgies, viz. the modern English Communion Service, Edward's First Book, and the Missal, which purport, each for itself, most faithfully to represent the "first and purest ages."

To have been deprived of the first Liturgy of Edward VI. was the heaviest judgment ever inflicted upon the Reformers: and judgment implies sin: what that sin in individuals was we have not so much the means of knowing, as we have of estimating our doctrinal loss in the Church.

We hardly know why Mr. Maskell has omitted the musical notation, and though the passage in the preface to the "Prayer-book, "Whereas, heretofore, there hath been great diversity some following Salisbury use," &c. of course implies the existence of different Liturgies and Services in different dioceses, yet its primary bearing is with reference only to the various "uses of plain-tune" in the several Cathedral choirs; the diversity "in saying and singing."

The Prayer-book mentions the "Lincoln use:" we speak hesitatingly, but we much doubt whether there ever was a "Lincoln use" in any other sense than a different practice in "saying and singing;" a variety of intonation, that is, not of form: Mr. Maskell speaks "of the lost Lincoln use:" was there ever a Lincoln Missal, or Breviary? To make the ancient Services complete we ought to have been placed in a position to compare their musical "uses:" it is this to which the passage quoted from the preface to the Prayer-book refers. The notes are useful and learned; and the printing beautiful.—*English Churchman.*

The Ideal of a Christian Church considered in comparison with existing Practice; containing a Defence of certain Articles in the British Critic, in reply to Remarks on them in Mr. Palmer's "Narrative." By the Rev. W. G. WARD, M.A., *Fellow of Balliol College, Oxon.* London: Toovey. 1844. Pp. 601.

We might easily escape from the difficult task of passing any adequate judgment upon the contents of this very remarkable and interesting volume, by alleging that we were not parties concerned; but, as spectators, it will be expected that we should say a few words upon the subject, and few they must be; for as Mr. Ward found his intended pamphlet grow up into a large, closely-printed volume, so we are convinced that, did we attempt to do justice to this work, we must far exceed our utmost limits.

We think that it is impossible for any one to read Mr. Ward's book through without arriving at the conviction that he is perfectly sincere and honest in all that he says, and this conviction is further strengthened by the manly English style in which the work is written. There is no flinching, no compromise, no expediency. The author sees radical defects in our present system, and danger in our present practice, and he does not hesitate to say so: he probes into what may be termed *marrow* of the Church system; and although he may, and does, put some of us to the most exquisite torture, we own that we like this class of doctors much better than those who apply a salve, and say, "all will be well if you keep quiet." We have already proved the utter quackery of this latter class, and the time is come when we should try the other. It is true that Mr. Ward, occasionally, like other doctors (to keep up our simile,) cuts through the healthy flesh in order to remove that which is corrupt; but this is so evident, that we apprehend very little danger on that score: his work is not *ad populum*, nor for neophytes; but rather for the Bishops and great divines of the Church, to whose diligent study we venture most earnestly to recommend it. It is a volume full of practical warning and instruction, containing much wisdom, much piety, and much charity.

But does it not contain many very strong expressions against the "principles of the Reformation," and against the act itself? Undoubtedly it does, and some we hold with, and others we protest against, not seeing how a priest of our Communion can retain his position and yet hold such opinions; but we confess that we see less harm and less guilt in writing and speaking against the *acts* of the Church than in writing and speaking against her *doctrines*, as many do at the present day. And let this remark be borne in mind by those who are furious against such men as Mr. Ward, while they not only tolerate but admire Mr. Baptist Noel and his disciples.

We had intended giving some extracts from this volume, but we abstain from doing so, as we shall have frequent occasion to quote from it, seeing that it is a complete text-book on questions which must ere long come before the Church.—*Ib.*

Professor Foggi, of the University of Pisi, is preparing for publication, in Italian, an important work upon the Poetry of the Bible, upon which he has been engaged for several years.

It presents a development of the *Complete Metrical System of Hebrew Poetry*, as well as the hitherto undiscovered *Poetical Nomenclature* which was employed by the ancient rhetoricians of the people of Israel.—*Ib.*

Wise Reproof.

When Bishop Aylmer observed his congregation inattentive, he used to read some verses out of the Hebrew Bible, at which the people naturally stared with astonishment. He then addressed them on the folly of greedily listening to what concerned them not, while they were inattentive to matters in which their best interests were deeply involved.

A Well Timed Retort.

Dr. Lathrop was a man of generous piety, but much opposed to the noisy zeal that seeketh the praise of men. A young divine who was much given to enthusiastic cant, one day said to him, "Do you suppose you have any *real religion?*" "None to *speak* of," was the excellent reply.

CHURCHMAN'S BOOKSTORE.

JAMES A. SPARKS,
(Office of the Churchman,) No. 161 Fulton street, opposite St. Paul's Church, New York, (up stairs.)

Orders enclosing CASH, for any book to be had in this city, promptly attended to.

CHURCH BOOKS.—Just published, Sermons on Duties of Daily Life. By Francis E. Paget, M.A., Rector of Elford. pp. 398. Price $1 25.

CANONS OF THE CHURCH. The Definitions of Faith and Canons of Discipline of the Six Œcumenical Councils, with the remaining Canons of the Code of the Universal Church, translated, with Notes: To which are added the Apostolical Canons. By the Rev. William Andrew Hammond, M. A., of Christ Church, Oxford.

THE FOREST OF ARDEN. A Tale illustrative of the English Reformation. By the Rev. W. Gresley, M.A., Prebendary of Litchfield. Price 75 cents.

THE SIEGE OF LICHFIELD. A Tale illustrative of the great Rebellion. By the Rev. W. Gresley, M.A., Price 75 cents.

BERNARD LESLIE, or a Tale of the Last Ten Years. By the Rev. W. Gresley, M.A. From the second London edition. Price 75 cents.

A TRACT. *The Danger of Dissent*: being Chapter XVIII. of Bernard Leslie. By Rev. W Gresley, M.A. pp. 18. Price 6 cents.

CHARLES LEVER, or, the Man of the Nineteenth Century. By the Rev. W. Gresley, M. A. Price 75 cents.

A TREATISE ON BAPTISM. By the late Rev. Alex. Hay, of Virginia; with letters commendatory from the Right Rev. Bishop Chase, and the Rev. Dr. Shelton; and a Sketch of the Life of the Author, by the Rev. C. Dresser. Price 37½ cents.

REV. DR. JARVIS'S SERMONS. Two Sermons by the Rev. Dr. Jarvis:—the first on *Prophecy in General*, the second in reference to the *Doctrine of the Second Advent*. In pursuing this subject, Dr. Jarvis has been led to compile several original Chronological tables, derived chiefly from sources not generally accessible, and throwing new light on some of the difficulties of Scriptural Chronology, the publication of which will form a valuable contribution to ecclesiastical literature.

J. A. S. has published a second edition of

PLAIN SERMONS. By contributors to the Tracts for the Times. 2 vols. The publisher will venture to say, that no religiously disposed person can attentively read these Sermons without being profited thereby.—Price $1 50. The following is from the Bishop of New York:

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my Diocese for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay readers within said Diocese.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.

ORGAN MANUFACTORY, Anthony Street, N. Y

GEORGE JARDINE. Among the many applicants for patronage, he respectfully solicits a share; believing that his Organs are most certainly not inferior to the productions of any in this country.

For sale—A variety of Church, Parlor, and Church barrel Organs, or "Dumb Organists;" of which latter, he was the first to introduce into America nearly eight years ago, and for which he has gained great celebrity.

N. B.—G. J. is a practical voicer, tuner, and finisher of every instrument manufactured at his establishment, and he had long experience as such in two of the largest organ manufactories in London. March 23.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

Church Cushions, Pulpit Furniture, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
Aug. 3—tf No. 52 Maiden Lane.

PLACE OF EDUCATION.—Instruction will be resumed at the WASHINGTON INSTITUTE on Monday, September 2d, making the pursuits of *Education* their sole employment; and adopting those principles and modes of culture, both in the family association and the duties of the school, which for so long a period have been vindicated by good results; the undersigned feel authorized to pledge the future from the success of the past.

T. DWIGHT PORTER, M.D.
THEODORE W. PORTER, A.M.
Thirteenth st., near Union Place,
August 24th. 3t$

COLLEGIATE INSTITUTE,
Tompkinsville, Staten Island.
REV. THOMAS TOWELL, A. M., Principal.

PARENTS who have children to be educated, are respectfully invited to visit this Institution, and they will find that, as to situation and advantages, it cannot be surpassed by any on the Island.

The course of instruction comprises the *English* in all its branches, Latin, Greek, French, Italian, Spanish and German.

The Principal, who has been educated in Trinity College, (Dublin,) and has taught for several years in this country, takes charge of the Classical Department.

The English Department is attended to by a gentleman from one of the most celebrated Academies in the State who is both experienced and competent.

The French, Spanish, Italian, and German are taught by a Parisian, a graduate of the College Royal de Louis-le-grand, and a person of high literary attainments.

No Teachers are engaged but such as are fully qualified and possess withal established *Christian principles.*

TERMS.—Board (including washing) and Tuition, in a full English course, together with the languages, if desired, per annum, payable quarterly, and in *advance*, $200.

N. B.—Each Pupil must be furnished with a Bible and Prayer Book, if he belong to the Episcopal Church, which is most convenient, Bed, Bedding, Towels and Napkins.

☞ Persons wishing to visit the School, will be directed from the Planter's Hotel.

REFERENCES.

New York.—Rt. Rev. B. T. Onderdonk, D. D., Rev. W. Berrian, D. D., Rev. Prof. Charles Hackley, D. D., Rev. W. Morris, Rector of Trinity School, and Rev. W. Walter.

Western New York.—Rt. Rev. W. H. De Lancey, Rev. B. Hale, D. D., Pres. of Geneva College, Rev. P. A. Proal, D. D., Rector of ——, Utica, and L. Bush, D. D.

Laity—Levi Cook, 138 Pearl street; W. H. Townsend, corner of Nassau and Wall streets; James C. Parker, 53 Merchant's Exchange, and W. B. Townsend, Express Buildings. June 22.

TRINITY SCHOOL, No. 76 Varick Street.
REV. WILLIAM MORRIS, RECTOR.

THIS Institution consists of a CLASSICAL and an ENGLISH Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of young gentlemen for commercial pursuits.

In both departments religious instruction shall be given, both of a general nature, and specially in the doctrines and discipline of the Protestant Episcopal Church.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
Latin and Greek, including the English course,	12 50
French, Spanish, &c., each,	5 00
Stationary,	0 50
Fuel for the season,	1 00

The 1st Term will commence Sept. 1, and end Nov. 23.
2d do. " Nov. 24, " Feb. 15.
3d do. " Feb. 16, " May 9.
4th do. " May 10, " July 31.

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D. D., President; Rev. Thomas Lyell, D. D.; Rev. William Berrian, D. D.; Rev. John McVickar, D. D.; Rev. Samuel Seabury, D. D.; Rev. Joseph H. Price; Rev. Lot Jones; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; Rev. B. I. Haight; Rev. E. Y. Higbee, D. D.; Thomas L. Ogden; Benjamin M. Brown; Murray Hoffman; Wm. H. Harison; Abel T. Anderson; John Stearns, M. D.; W. H. Hobart, M. D.; C. N. S. Rowland; Anthony J. Bleecker; John W. Mitchell. October 21.

FAMILY SCHOOL FOR BOYS.
New Hartford, Oneida County, N. Y.

THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first Wednesday in June and November.

The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.

REFERENCES.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. J. C. Rudd, D. D., the Rev. P. A. Proal, D. D., the Rev. George Leeds, Utica; the Rev. Wm. E. Eigenbrodt, New Hartford.

June 29—yly W. H. PADDOCK.

FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES.

THE Rev. C. H. WILLIAMSON, (pastor of the Second French Episcopal congregation in New York,) and Lady, desire to inform their friends that they have removed their School to 72 Murray street.

This School has been in successful operation for the last seven years, and has satisfactorily proved that, by an interesting and easy method, the youngest pupils speak the French language in a most pleasing manner.

A separate class is open for very young boys.

TERMS.—Tuition in French, English, Singing, Drawing, Work, &c.—For the first class, $15; for the second, $12 50; for the third, $10. No extra charge ever made, except for fuel.

☞ A deduction of $2 50 on each class, if paid in advance. The term consists of eleven weeks.

April 6, 1844.—yly

CLASSICAL AND ENGLISH SCHOOL,
Conducted on the Principles of the Prot. Epis. Church,
255 Greene street, next the corner of Waverley Place.

THE REV. J. A. SPENCER, A.M., will resume the duties of his Private and Select School for Boys on Monday, the 2d of September instant. The number is limited, in order that each pupil may receive the personal care and supervision of the Rector, and be thoroughly trained in the various branches of English and Classical Learning. Two or three boys can be received into the Rector's family.

REFERENCES.—Rt. Rev. Bp. B. T. Onderdonk; Rt. Rev. Bp. Whittingham; Rev. Dr. Anthon, Rev. Dr. Taylor, Rev. Dr. McVickar, Rev. Dr. Wilson, Rev. Dr. Turner, Rev. C. D. Jackson, Rev. J. M. Forbes; Prof. Charles Anthon, LL.D., Dr. John Stearns, Dr. Edward Delafield, Lewis Loutrel, Esq., George T. Strong, Esq. Aug. 17.

CHURCH AND PARLOR ORGANS.

WM. P. GARDNER, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from $150 to $500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.

Also, a class of Church Organs of great volume and sweetness of tone, built for small churches, in rich Gothic and other cases, with swell, pedals, &c., from $300 to $1,000.

Also, Church Organs with two sets of keys, with great power and sweetness, with swell, composition pedals and pedal base, for $1,000 to $4,000.

All instruments will be warranted of the best materials and workmanship. Societies will do well by giving him a call before purchasing elsewhere, as they can obtain a larger Organ for the price than at any other establishment.

Superior Seraphins, for young beginners, from $50 to $75. Organs and all kinds of instruments tuned and repaired; also packed and sent to any part of the country at the lowest prices.

⁂ Orders may be left with, or inquiries made of
JAMES A. SPARKS,
Feb. 10. 161 Fulton street, New York.

CHURCHMAN'S LIBRARY.

THE 9th Number of this publication is now out, containing in continuation, THE BOOK OF THE CHURCH, by Robert Southey.

The books published in this series are furnished to subscribers at about one quarter the price of the same books from the shelves. It is recommended to patronage by the Bishops of New York, Pennsylvania, New Jersey and Maryland, and by a large number of clergymen of the Church.

☞ Price $2 25 a year for 12 numbers of 56 octavo pages each. Mail subscribers $2, or six copies for $10 in advance.

☞ Subscribers received by J. A. Sparks, 161 Fulton street, New York; George & Wayne, 26 South Fifth street, Philadelphia; H. Colburn, Baltimore; C. Stimpson, Boston. August 31.

JAMES A. SPARKS,
No. 161 Fulton street, New York.

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase books for them on the most reasonable terms, and to forward them as may be directed, to any part of the United States, or Canada.

Orders, enclosing cash, for any book in this market, or for Sunday School Libraries, will be promptly attended to.

J. A. S. would refer to the Right Rev. the Bishop of New York; the Right Rev. Bishop Chase, of Illinois, the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. John Coleman, D. D., Editor of the Banner of the Cross, Philadelphia; Rev. Wm. Henry Hoit, St. Albans, Vermont; Rev. M. P. Parks, Chaplain of the U. S. Military Academy, West Point, N. Y.; J. S. F. Heald, Esq., Darien, Ga.; Rev. J. Singletary, Washington, N. C.; B. W. Fosdick, Esq., Savannah, Georgia.

J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Orders of the Primitive Church, by Rev. A. B. Chapin, A.M., price $1 50. July 27.

BELL & ENTWISLE,
Booksellers and Stationers, Alexandria, D. C.

HAVE constantly on hand all the publications of JAMES A. SPARKS, New York, and are regularly supplied with all the standard theological works of the principal publishers in the United States.

April 20—tf

H. COLBURN,
BOOKSELLER, BALTIMORE, MD.,

CHURCH MUSIC and other works, published by J. A. Sparks, 161 Fulton street, New York, constantly on hand and for sale as above. Jan. 28.

PUBLISHED AND FOR SALE BY

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York.

BOOKS OF INSTRUCTION.

Union Primer, per hundred		$3 00
Prot. Epis. Sunday School Book, No. 1,	"	1 38
" " " No. 2,	"	1 75
" " " No. 3,	"	2 00
" " " No. 4,	"	5 00
Questions on the Sunday School Books,	"	5 00
Catechism No. 1, (Scripture Catechism,)	"	1 38
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 50
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers,	"	10 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,	"	5 00
Lloyd's Catechism on the Evidences of the Bible,	"	3 00
Church Catechism,	"	1 25
First Truths,	"	2 50
Duty to God,	"	0 50
Church Primer,	"	1 38
Sunday School Liturgy and Psalms and Hymns, stiff covers	"	10 00
Manual of Short Prayers for Children	"	1 75
Harmony of the Creeds	"	2 25
Questions on the Book of Common Prayer,	"	2 25
Collects from the Prayer Book	"	2 00
Questions on the Collects, stiff covers,	"	10 00
Catechism on the Collects	"	25 00
Epistles and Gospels from the Prayer Book,	"	8 00
Questions on the Epistles and Gospels, parts 1 and 2, stiff covers	"	10 00
Bible Companion, Vol. 1, Old Testament,	"	20 00
" " Vol. 2, New "	"	22 00
Quest. on St. Matthew, part 1, stiff covers,	"	10 00
" " 2, "	"	9 00
" " 3, "	"	10 00
Questions on The Acts, 1, "	"	10 00
" " 2, "	"	9 00
" " 3, "	"	8 00
Easy Questions for a Little Child,	"	2 50
Beavens' Help to Catechising	"	10 00

☞ A discount of ten per cent. from the above prices is allowed to Sunday Schools auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

The Protestant Episcopal Sunday School Library, 80 vols. 18mo.—nett price 20 cents each.

The same, bound in 147 volumes of various prices. Total, $20 18 nett.

The Children's Magazine, bound in 30 volumes of 144 pages each, price for the set, $6 21 nett.

The Juvenile Library, 6 vols. 32mo.—price for the set, 85 cents nett.

☞ Address all orders for Books, and all remittances, to
DANIEL DANA, Agent,
Church Depository, 20 John street.
New York, April 6, 1844.

The Churchman.

EDITED BY
THE REV. SAMUEL SEABURY, D. D.
And under the General Direction and Supervision of
The Bishop of the Diocese of New York,
of whom it is the Official Organ of Communication with his Diocese.
It is published every SATURDAY for the Proprietors,
BY JAMES A. SPARKS,
161 Fulton-st., opposite St. Paul's, N. York, UP STAIRS.

Its object is to disseminate religious intelligence, elucidate Christian doctrine, and explain and enforce the principles and precepts of evangelical piety.

For the proper and more effectual accomplishment of these objects, it is, as it ever has been, since its establishment in 1831, devoted to the interests, in every department, of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the divine blessing on which that Diocese has been enabled to maintain so much efficiency in promoting "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications intended for insertion should be addressed to the EDITOR, and letters on business to the PUBLISHER.

TERMS.—Three dollars per annum, payable in advance. No subscription received for less than six months; and none discontinued until arrearages are paid, and unless at the option of the Proprietors.

Agents for the Churchman.

Portsmouth, N H—Rev Charles Burroughs, D.D. and George M Marsh.
Burlington, Vt—N A Tucker, Esq.
Middlebury, Vt—Harmon A Sheldon.
Boston, Mass—Charles Stimpson.
Providence, R I—Samuel C Blodget, bookseller.
Pawtucket, R I—David Le Favour.
St Albans, Vt—[illegible]
Quincy, Mass—Rev Josiah Perry.
New Haven, Ct—Cromwell & Jewett, booksellers.
Hartford, Ct—Henry S Parsons.
Salisbury, Ct—[illegible]
Albany, N Y—W C Little, Esq.
Catskill, N Y—Charles B Pinckney.
Saratoga Springs, N Y—Stephen B Nash, Esq.
Schenectady, N Y—A. A. Van Voorst.
Troy, N Y—Young & Hart.
Lansingburgh, N Y—Alex. Walsh, Esq. (gratis.)
Poughkeepsie, N Y—Ebenezer C Arnold.
Newburgh, N Y—William Purdy.
Auburn, N Y—[illegible]
Geneva, N Y—[illegible]
Utica, N Y—Isaiah Tiffany.
Watertown, N Y—J F Hutchinson, Esq., P M.
Unadilla, N Y—[illegible]
Oswego, N Y—Henry Adriance.
Buffalo, N Y—[illegible]
Fayetteville, N Y—D L Farnham, Esq.
Philadelphia, Pa—R S H George, bookseller.
Newcastle, Delaware—[illegible]
Baltimore, Md—H Colburn.
Chaptico, Md—J Biscoe, Post Office.
Princess Anne, Md—[illegible], P. M.
Alexandria, D C—Bell & Entwisle.
Norfolk, Va—George Rowland, Esq.
Richmond, Va—Joseph Gill.
Wilmington, N C—A A Brown, Esq.
Charleston, S C—A E Miller.
Augusta, Georgia—G McLaughlin.
Louisville, Ky—Solomon K Grant.
Lexington, Ky—William Jucho.
Marietta, Ohio—Arius Nye.
Cleveland, Ohio—Lewis Handerson.
Quincy, Illinois—Henry H Hoffman, Post Office.
Chicago, Illinois—[illegible]
Jackson, [illegible]
Homer, [illegible]
St. Louis, Missouri—R P Williams.
Natchez, Miss—[illegible]
Mobile, [illegible]
Halifax, N S—Joseph H Graham, bookseller.